

delignment reache Set Brits in Englishment Dewhakaran ku i hakaran ku i Annethon in M.B. ixvit. distante. Cleptinted at London, no ball I td



To the most excel-

lent Prince, and our most redoubted

of God King of England, Fraunce, and Ireland, defendour of the faith, and of the Churches of England, and Ireland, in earth the supreme head: your most faithfull and obedient subject Thomas Wilson, wisheth long life, with most prosperous raigne.



and abilitie, were as answerable to my good will, most excellent Prince and soueraigne Lord, this token of myne humble duetie, which I now offer vnto your Maiestie, should be as great and pre-

MY POVVER

cious, as by reason of the contrary, it is base and slender. Where-

fore, I most humbly beseech your Maiestie, in no worse part to accept this little offer, then as the present of a true faithfull Subject, which would have brought better, if his power had beene thereafter. But following the example of poore men, in the auncient histories of Plutarch, and other Writers much commended: I offer vnto your highnes, parte of such fruites, as have growen in a poore Students Garden. This fruite being of a straunge kinde (such as no English ground hath before this tyme, and in this sorte by any Tillage brought forth) may perhaps in the first tasting, seeme A.ii. some-

THE EPISTLE.

somewhat rough and harsh in the mouth, because of the straungenesse: but after a litle vse, and familiar accustoming thereunto, I doubt not, but the same will waxe enery one day, more pleasaunt then other. But in simple and plaine wordes, to declare vnto your Maiestie, wherein my wit and earnest endeuour, hath at this season trauailed: I have assayed through my diligence, to make Logike, as familier to the Englishman, as by divers mens industries, the most parte of other the liberall Sciences are. For, considering the forwardnesse of this age, wherein, the very multitude are propt and ripe in all Sciences, that have by any mans diligence, beene set forth vnto them: weighing also that the capacitie of my Countrie-men, the English nation, is so pregnant, and quicke to achine any kinde, or art of knowledge, whereunto it may attaine, that they are not inferiour to any other: and farther, pondering that divers learned men of other Countries, haue heretofore, for their furtherance of knowledge, not suffered any of the Sciences liberall, to be hidden in the Greeke, or Latine tongue, but have with most earnest tranaile, made enery of them familiar to their vulgar people: I thought that Logike, among all other being an Arte, as apt for the English wits, and as profitable for their knowledge, as any the other Sciences are, might with as much grace be fet forth in the English, as the other Artes, heretofore haue beene. And therefore, I have fo farre as my slender practife hath enabled me, enterprised to ioigne an acquaintaunce betweene Logike, and my Countrie-men: from the which they have beene heretofore barred, by tongues vnacquainted. Notwithstanding, I must needes confesse, that the Printer hereof your Maiesties servaunt, provoked me first herevnto, vnto whom I have ever found my felfe greatly beholding, not onely at my being in Cambridge, but also at all tymes els, when I most needed helpe. But as touching the thing it felfe, though I have not done it with fo good perfection, as the worthines of the Art requireth, or as some other better learned could do: yet I hope, that whereas now it is dedicated vnto your highnes, & so made commo to al:

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my good will shall want no fauourers, in that I have first laboured, to bring so noble a maistresse, both of reason and iudgement, acquainted with so noble a Countrey, and here to bee made of astraunger, a free Denison. Wherein I take not vpon me so cunningly, and perfectly to have written of the fayd Arte, as though none could doe it better: But because no Englishman vntill now, hath gone through with this enterprise, I have thought meete to declare, that it may be done. And yet herein I professe it to be but a Spurre, or a Whetstone, to tharpe the Pens of some other, that they may polish, and perfect, that I have rudely and grossely entered. And albeit, I doe herein take vpon me no more, but to be as a poore meaneman, or a simple person, whose charge were to bee a Lodesman, to conueigh some noble Princes, into a straunge lande, where she was neuer before, leaving the entertayning, the enriching, & decking of her, to fuch as were of substance, and furniture according: yet if this worke may not at the first enteraunce, have the faufe conduct and protection, of your most noble royall Maiestie, I trust it shall in processe appeare, and proue, that I have not altogether in vaine, taken vpon me this straunge labour, but rather to very good purpose and effect, attempted the same. I knowe your Grace, for your owne studie, little needeth any helpe, of fuch an English enterprise, being so well trauailed, both in the Greeke, and in the Latine, for the same purpose, thorowe the helpe of those right worthie men, Sir Iohn Cheke, and Sir Anthonie Cooke, your Maiesties teachers, & Scholemasters in all good literature. But to feede and satisfie the thirst and desire of such English-men, as for default of the fayd tongues, could otherwise not come to the knowledge of Logike: I have judged it labour worth, to give the precepts and rules thereof in English, that all men, according to the gift, that to every one is measured, may bee the more prouoked, to followe the examples of your Maiestie, aswell in studiousnes, and desire of knowledge, as also in the exercife of all vertue, and Princely worthinesse, wherein your Grace hath made a goodly entrie. In which most godly A.111. trade.

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trade, if your Grace shall continue together with the feare of Cod, and the most reuerent observation, of his most holy Commaundements, and Gospell (wherein at this day all England, to their incomparable loye and comfort, doth fee and finde your Maiesties chiefe delight to be) it can not be doubted, but that the same shalbe to the wicked a terrour. to the godly a comforte, to this Realme of England, a perpetuall defence and safegarde, and to all Christian Kinges, either now living, or hereafter to come, an exaple of Kingly worthinesse, and a mirrour of Princely gouernaunce. And whereas to the most noble Kinges of Ifraell and Inda, the Lord for their fondrie vertues, gaue fondrie giftes of grace, (as to Danid his dearling, puisaunce and might against his enemies: To Salomon, wisedome and riches: To Aza,innocencie of life, and purenesse of Religion: To losaphat, prudence of Kingly regiment, to set good Ministers and Officers vnder him: To good King losias, the advancement of Gods true seruice, and the rooting vp of Idolatrie: To Ioathan, a long and a prosperous reigne, and all good rest and quietnesse:) all these noble giftes, of Regall excellencie, shall the Lord your guide, and gouernour, vouchfafe to powre vpon your highnesse, to endue you withall, in whom are now planted such graffes, of his heavenly grace, as the fruites hereafter is most like to be incomparable. Which thing

that it may so bee, your Maiestie hath and perpetually shall haue, the daylie, and incessaunt prayers, of all vs your most faithfull louing subjects, for the long & prosperous reigne of your highnesse, to the glory of God, & the honor and Princely dignitic of your Realmes.

ons,long to endure. Amen.

and Domini-



GVALTERVS HAD-

DONVS CANTABRIGIENSIS, Legum Doctor & Regius in iure Ciuili professor.

Rammatic Currere Nunc Log Ut ratio

Rammatice, lingua nos est affata Britanna, Curreret vt latys lingua Britanna rotis. Nunc Logice venit, onostris se vocibus affert, Ut ratio nostros possit habere sonos.

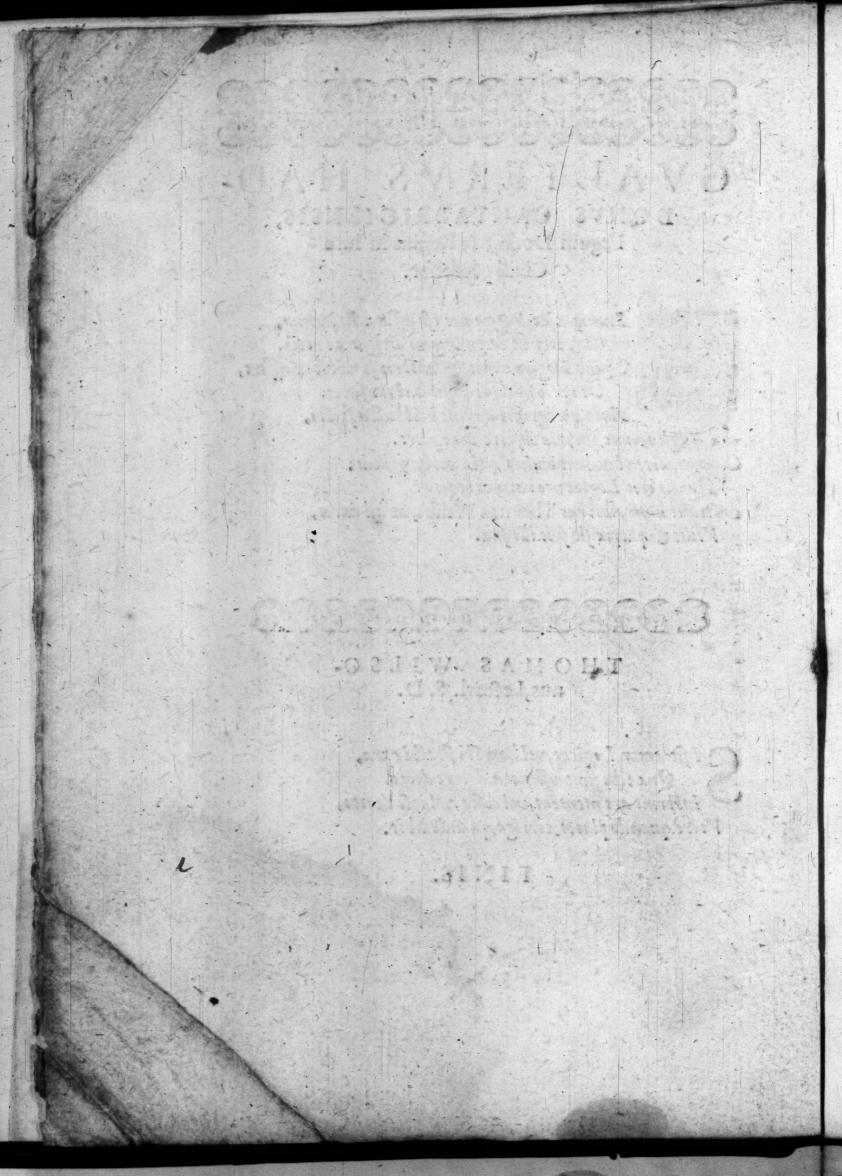
Ante, peregrinis linguis instructa fuisti,
Anglia, nunc propria discere voce potes.
Grammaticen laudant omnes, quia verba polinit:
Qualis erit Logice nos ratione regens?
Attulit banc, nostras Thomas Wilsonus ad aures,
Vtilis & patria sic fuit ille sua.

BEBEBEBEBEBE

THOMAS WILSOnus, Lectori. S. D.

S I sit amor Logices, vel honesti sit tibi cura,
Qua tibi sunt vsu nota, docere decet.
Instruit ars mentem, vel disce, vel ipse doceto,
Vtere quando placet, corrige, quando libet.

FINIS.



BARARARARARA

The Arte of Logike.



NEVERYCAVSE that man both handle, this one leffen thould firft be learned. Mener to enter buo any matter, not pet once to talke without good abuifemet. Artesthere. fore were invented, wifemen are pet for the fame caufe effecmet, and fage Teunfactours had in much henour. In confideration whereof, Ariftotle,

in whome nature bath power her graces plentifully, teacheth by precepts, in all our voings, to take good aduite. It is alwaies right needefull (faith he) by thefe fower especiall points, to cramine every matter, before we take in hand to teache it any other. First, to knowe whether the thing be of no, whereof we entreate. Fower quelis-Againe, what it is in substance, and by the owne nature. Third ons necessarie ly, what maner of thing it is. Fowerthly, wherefore, or to what to be made of ende it is : Row in talking of Logike, I neede not to queffion, fore we difpues whether Logike be of no. For, he that knoweth reason to be in man, and the same given by the great might of God:mull needes confesse, that Logike also is in man, and that only by God. foz, there is none other difference, betwirt the one and the other, but that Logike is a Greeke word, and Reason is an English word.

. And therefore, be that freaketh Logike, freaketh nothing els but reason, yea, there be many Greeke wordes, made English, whereof all men have not the meaning. As fer example. A pong mam of Cambridge, litting in his camber, with two or three of his fellowes, and happening to fall in talke of a woman, then latelp maried to a scholer, when every one had sayo his plantale, aswell of the man, as of the woman, comparing the qualities of the one, with the properties of thother faping their pleasure cuerp one of them, ofher beautie and her body, pro & contra : this pong man chopping in with his reason, sayo: I can not tell my maillers, but furely I for my part, take her for a catholike woman, let other men thinke what they lifte. When his felowes beard 25.í.

heard this die report, they laughed apace, as knowen by their learning, what this word meant. For Catholike being a Grake word, signifieth nothing in English, but universall or common. And wee call in English a common woman, an evill woman of her bodie. Therefore, though termes be darcke, and the meaning unknowen to many, pet the tructh enclosed, is alwaies one, and given us of God, use what termes we list. This then perceived, that Logike is the Rule of Resson, I thinke it as needelesse, to aske whether it be, or no, as to aske, whether any man can speake, or no. Thus pe see we must trie Logike by the seconde question, learning thereby to knowe first of all, what is the substance and nature thereof.

The definition of Logike.

What Logike is in indiffusee.

What maner of thing Logike is.

Ogike is an Arte to reason probablie, on both parts, of al matters that be put south, so farre as the nature of enerything can be are.

In vectaring what maner of thing Logike is, we must understand that all things happening, of the which doe fall in controsuelse, and may through reason fully be exa-

mined, are in this question evermore considered. It happeneth therefore to Logike, and accidentally also belongeth to the same upon all things to entreate, which commonly by wit are examined, or may through reason at all be discussed. Reither can we do any thing, without the helps of reason, to guide all our actions.

Wherefore, or so what ende Logike is. Man, by Muture hath a sparke of knowledge, and by the secret working of GDD, sudgeth after a sort, and discerneth good from euill. Before the fall of Adam, this knowledge was perfect, but through offence, varkenedle folowed, and the bright light was taken away. While men therefore considering the weakenedle of many wit, a the blindnesse also, wherein we are all vrowned: inucreed this Arte, to helpe us the rather, by a naturall order, to since out the tructh. For though before Adams falle, knowledge was naturall, and came without labour, yet no one man can now of himselse, attaine the trueth in all things, without helpe and diligent learning.

The

The deuision of Logike.



his Arte is vivided in two partes. The first part standeth in framing of the things aptly together, and knitting words for the purpose accordingly, and in Latine is called Indicium.

Inditinm_

The fecond part conlitteth, in finding out matter, and fearthing stuffe, agreable to the

caufe, and in Latine is called Inventio.

Inucation.

For you must enversand, that when one goeth about to proue any thing, her must first invent somewhat to prove his cause, the which when he hath voen: he must ble judgement both in framing the same reason so invented, and also to see whether

it ferueth for the purpofe. or not.

And now some will say, that I hould first speake of the finding out of an argument, before I hould teachethe way howe co frame an argument. Trueth it is, that naturally wee finde a reason, or we beginne to fashion the same. And yet notwithstan-Ding, it is more meete that the ordering of an argument houlde be first handled : forasmuch as it thall no more profite a man, to finde out his argument, except he be first knowne, howe to order flame, & to hape it accordingly, (which he both not yet perfectly knowe) then Cones of timber thall profite the Balon, of Carpenter, which knoweth not howe to worke upon the fame. A reafon is eaflier found, then fashioned, for every man can give a reafon naturally, and without arte, but how to fashion and frame the fame, according to Arte, none can boe at all, except thep be learned. Therefore, because euery mans witte, can give lightly a reason of divers things, without any learning at all, even by the instinct of nature, and pet not bee able to fet the same in order Scholerlike, either to proone, or to confute : I purpofe first to thewe the maner of making an Argument (as which is more neevefull)next after that, the maner of finding of an Argument, and the places where all Arguments ove reft. And last of all, the captions of deceptfull arguments, as they be in Aristotle.

A briefe

A briefe declaration in Meetre, of the feuen liberall.

Artes, wherein Logike is comprehended
as one of them.



Rammer both teache to otter words:
To speake both apt and plaine.
Logike by Arte, settes forth the trueth,
And both tell what is vaine.
Rhetorike at larges printes wel the cause,
And make that seeme right gaie,
Inhich Logike spake but at a word,

And taught as by the way.

Musike with tunes, delites the earer
And makes us thinke it heaven:

Arithmetike by nomber can make
Reckenings to be even.

Geometrie things thicke and broade,

Pealures by line and square:

Astronomic by starres both tell:

Defoule and eke of faire.

The difference betweene Logike and Sophistrie.

The difference betweene Logike and Sophifirie. Ogike, otherwise called Dialecte (for they are both one) is an Arte to trie the come fro the chaffe, the trueth from everie fallhoode, by defining the nature of any thing, by dividing the same, and also by knitting together true arguments, and but wp-

ning all knottie subtelties, that are both false and wongfully

framed together.

Sophistrie is ever occupied, either in proving the trueth, almaies to be false, or els that, which is false to be true, so that evermore, one part of the argument is either false, by using some ambiguous words, or by not well applying it to the purpose, or els not framing it, according to the rules: so that a skilfull artificer, may some put the vaine Sophister to silence, by opening the fraude, and declaring the craft of his invention. Althereas other wise an argument, made by the rules of Logike, can not be audi-

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ded, but must needes be true, whoseever fay nape. And so much more is Logike to be preferred before Sophistrie, ashe is the more to be effeemed, that telleth a true tale, then be which telleth alpe. And even as a Grammarian is better liked, that fpeaketh true and good Latine, then he is that freaketh falfe: even fo Logike of it felfe is good, when Sophistrie on the other live is naught. And well may weefap, that Sophitters are like thefe, which plate with falle Dice, and would make other beleene that they are true, or els properly to terme them, they bee like those that goe for bonch men, and are none.

The difference betweene Logike and Rhetorike.

Dth thefe Artes are much like, fauing that Logike The difference is occupied about all matters, and both plainly and gike and Rhenakedly fet footh with apt words, the fumme of torike. things, by the way of argumentation. Again of the other live, Rhetorike vleth gaie painted fentences,

and fetteth forth those matters with fresh colours, and goodly oznaments, and that at large. In fo much that Zeno being afked the difference betweene Logike and Rhetorike, made answere by bemonstration of his hand, occlaring that when his hand was closed, it resembled Logike, when it was open and arctched out it was like Rhetorike.

The office of Logike.

Ogike professeth to teache truely, owerly, and plains The office of Ip. And here wernay fee, how univerfall this commoditie is, a how largely it extendeth, not only to knowe morldly affaires, but also to knowe God, and all his heavenly workes, lo farre as nature may camprehende.

There bee foure partes of this office, or duetie, whereunto The partes of Logike is bound, That is: To befine the nature of every thing, Logikes duetic. to devide to knit true arguments, and buknit falle.

or navelue it is. E lay be sanois Queftions, because

Dis fame maner of knitting wordes in due order, being one of the partes of Logike, or rather Logike it wife are either propolitions, or leverall wordes. A aueltion

question is either a worde or sentence put foorth, as when Talke what such a thing is, would knowe an other mans adule there in, as thus: What is man 'What is trueth' What is ambicion,

Euery question is either single or double. A single question, resteth in a single word, as thus. What is friendship ? What is Philosophie? A double question standeth not in one worde, sur in two severals sentences, as thus. Is the studie of Philosophie

praile worthie, or isit not ':

Likewise a proposition, which is a sentence, ottered in plaine words expressly, signifying either trueth or fallhoode, is either single, or double. A single proposition, as thus. Which you may make not abide to reade the word of God. Of the which you may make a double proposition, by adding somewhat thereunto, as thus. Which we men, not onely can they not abide to reade the worde of God, but also they seeke, by all meanes possible, to overthrome the same.

Of the fine predicables, otherwise called the fine common words which are spoken of other.

Wen we goe about to expound any matter, first we must begin with the definition, to knowe the verie nature of the thing, the which we can not doe, except we first learne the predicables, for they show the largenesse & the narrownesse of words, how farre they do extend, and how much

they comprehend in them. As when I fee one a farre of come one to mee, first I knowe that he is a man, then when hee commeth nigher, I knowe whether he bee of mine acquaintance, of no. Likewise, when I goe about to beclare what one is, and to open the nature of anything, I ble the largest wordes, and so it must needes he, that I begin with the predicables, because they shewe how much every word both coppehend in it selfe, and hawlarge, of narrowe it is. They be called predicables, because some one thing, is spoken of an other. And they are (as a man would say) markes of notes of wordes that are spoken of many, sewing how and by what maner the same words are attributed to other. And even as the childe beginneth with his Crosse rome, and the

Scholer with his eight parts of speach, so the Logician sirst and formost, professe to know e wordes, before he purpose the hait sentences. Preither is there any one worde, which is not comprehended, whose one of these sine common words. And to this ende were those markes limited, that enery thing might be knowen in his kind. For if every singular substaunce, of herbes, of stones, and such like, should have a severall name, neither the thing it selfe, not yet the names could once be comprehended in our memorics. Therefore, as every thing is idy ned by nature, one with an other, so they all being of one affinitie, are comprehended with der one of these sine common wordes.

Species.
Species.
Differentia.
Proprium.
Accidens.
The generall word.
The kind, or speciall.
The difference.
The propertie.
The propertie.
The thing chancing or cleaning to the substance.

Enus is a generall worde, the which is spoken of Genus.

many, that differ in their kinde: as when this ques

fion is asked, what it is. As Animal, a living creature, Ars, an Arte, Virtus, Ucrtue, Gemma, a precisous stone. Dresthus: Genus, is a generall worde,

beattes. Under Arte, are comprehended, Logike, Grammar, Rhetorike. &c. Guerp generall worde hath divers kindes, and is spoken evermore of them all. As Lapis, a stone, comprehended in it selse, a Saphire, a Rubbie, a Christall, a Turkas: as thus. Saphirus est lapis. A Saphire is a stone, and so of other.

Every generall words, is two wayes confidered, and commonly called the chiefe generall, in Latine, Genus summum, and the middle generall, in Latine, Genus intermedium.

The chiefe generall is so, that where as it is in the head of all and about all, it can never become inscriour, to be of any kind of soft in things. As the substaunce, the qualitie, the quantitie, are

ence

ever chiefe generall words, and can not be comprehender buder and other. The middle generall is the same, that being comprehended betwirt the chiefe generall, and the lowest kind or sort in things, may be also some kinde or sorme it selfe, as a bodie, a living creature, a precious stone, the which three being compared with their inseriours, are generall words: being referred to their superiours, they are Species. Chatis to say, shapes, kindes, or sortes of things.

THEKIND

Sections, seu forma, the kind, or sort of any thing (comprehens ded under a worde more uninerfall) is the same of whome the generall word is spoken, when the question is asked, what it is. And when I aske: What is suffice? I aunswere a vertue. Thersore, in this Proposition (suffice is a vertue) suffice is the kinde, and vertue is the generall worde, which comprehens deth the sayo suffice, and is spoken of the same.

De thus, Species is a common worde, that is spoken of many, which differ onely in nomber, as man is spoken of Socrates, Plato, Aristotle, and of every proper name belonging to any man. As Socrates is a man, Plato is a man, Aristotle is a man.

Every Species, or kinde in things, is of two lortes. The one is called the lowest kind, which is alwaies spoken of every proper name, and ever is the kinde, neither can it at any time be the gestierall worde, although sometime it bears the name of the generall worde. The other is called Species intermedia, that is, the kinde placed betweene the highest and the lowest, which at divides times, and by divers considerations, may both be the generall worde and the kinde. For that which is under the generall word, that same may be called Species, or kind, that which comprehends their other, may be called the generall worde.

A NOWNE Proper. A Rowne proper, is that unercof the kinde is rehearled. As Cato of homo, Cato is a man: In this Propolition Cato is the Rowne proper, which belongeth to one man onely, and

man, is the kinde, which is more large, and comprehendeth all men.

This Table sheweth the order of every substance & kind, as they are appointed by Nature, what the chief generall wordes are, what the middle generall are, what the lowest kinds in every kind are, & what the kinds betwixt both are.

SBeingalis Sabodie SWithout life: Schones. Quing thing. Liquozes.

Shauing the Sabodie Swithout sence (A Cree. Sience of feling Living. Spieling at al: 3 Shaub. In Hearbe.

Condued with 3 living gift of reason: In the water.

Zreason. Creature. bes, or fish both.

Samen: Scipio.
Socrates.
Alexander, e euery feuerall man lining.

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Ifference is the same that is spoke of many, which the difference. Differ in some and kinde, when the question is as thed, what maner of thing it is, as when wee say:

Quale quid est homo? What maner of thing is than? Wee must answere he is endued with rea-

fon. If the question be as ked what manis: wee must answere by his Genue, o't generall worde, he is a living creature. If the question

stion be alked, what maner of thing a bentles Weeknay lay: he is without the gift of realon. Every difference that is most proper to every thing, is naturally and substancially idented to the kinds which is comprehensed under the generall morde.

The Propertie.

Propertie, is a natural pronenelle, and maner of boing, which agreeth to one knive, and to the fame onely, and that evermore. And also may be spoken of the fame kinde, and by connertion the fame kinde may be spoken of him also. As to speake, and to have power to laugh, both onely agree to man, and to none other creas ture earthly. And as Imaplay: Wholoever is a man, bath power given him of nature to fpeake: So may A alle fan by cotter-Con backwarder wholoever bath power given bun of Mattire to fpeake, that fame bodie is a man. To barke is proper to a bodie. and onely proper, and evermore proper . Ergo, whofoever bath power or rather an inclination given of Mature to barke, that fame is a bogger and againg: Cabachever creaturets abogge, that fame bath power, or rather an inclination to barke. Co noe pright is proper to a man, and onely to a man, and to none other lining creature. Rotwithanding, pemuft marke one think that although many men goe trooked, and fonie alfo can not fpeake : pet both to goe byzight, and to fpeake, are proper to all men generally and therfore this rufe ferueth to auopoe fuch obiections. Kerba in definitionibus posita, non actum, sed potentiam Conficunt Militelis as much to lay: that wordes vied in befing tion, one not figniffe the very actin beed, but the power, the autneffe, of the inclinations of Maturethereunto : as when I fap, it is proper for every man to fpeake: I meane to bee able or to bee ant by Mature to weake, is proper to every man.

Note further, that the Propertie is not almajes taken after

one force, but it is fower water confidered."

If irth the Propertie is that which agreeth to fome kinde one ly although notto enery person comprehended under the same kinde. As it is proper to a man onely to be a Poet, or to be a Phisticion, and yet not proper to every man.

Secondly, the Propertie is that which agreeth to every line gular person, and yet not onely coman. As to have two feete a-

b noticed our

and book

greeth to every fingular perfon, and pet not committenery, 12

Thirdly, the Propertie is that which agreeth to energ man. and to man onely, and pet not alwaies, not for enermore. As to baue houre beines in the olde age agreeth to man onely and ver not alwaies, but for the molt part men have boare beires in their old age.

Fourthly, the Propertie is that which in vecte is most autly and chiefly called Proprium, when any thur doth agree to energy man, to man onely, and alwaies to man. As to be able to fpeake. to laugh to goe bright, agreeth to every man to man onely arm

alwaies to man.

This divertitie many have made betwirt the difference and The difference the propertie, that the difference is one parte of mans fubftance, betwier the proand is the parte that maketh op man. As to have the gitt of reas difference. fon both lignifie the minde, which is one parte of man, for mach timlelfe is compact of bodie and minden antiman), so dito another

A Propertie both lignific a certaine thing, which is autributed to man when he is made, and as a man would fap, both come after, when man is wholly made, as to bee able to speake, to

laugh to goe byright.

at Accident (that is to lay, a thing cleaning, or chauncing, or The Accident comming to a Substaunce) is that which both not stonbe by himlelfe, neither is the parte of a Sublaunce, but rather is after fuch force in the Substannce, that it may both bee away and hee there, sometimes more, and fametimes lette, without beffruction or loffe of the fubiect, or fubftatince, as mitth, fortome, to runne. to fit to be well coloured, all their may bee away, and yet the men may bee on linel, in tohom thep were before I'm So that the lacke of them in their quantitio, or dreatfelle, is not the loffe of the substance. And although no substance at any time both al together forfake his Accidents : perthis wee for, that one and the fame Substannce poth fometime alter bis Accipents foila king some, and taking other . As water beeing fet an the fire. altereth the colonelle, and taketh heate, fo that wee may invere by this, that colonesse in the mater is not a Substannce, but an Are cident, -nimmes sund state of the commen

al find fill off

The devision of

An accident is two wates confidered, for either it may bee feparaced, orit map not, fome map be feparated from their fubiect. as colo map be taken from water, and knowledge from p mind. Dther are inseparable, because they cannot be taken away altogether, as fature or broadnelle, cannot be taken from mã. Weate cannot bee taken from fire, nor moviture from water, the which not with standing they are not separate from their substaunce, vet the quantitie or greatnesse is chaungeable in cuery one of them: for fornetime it is more, and fomtime it is leffe. And we fee heate in other thinges to be fevarated from the fubiect. Whereuvon. we judge that the heate is an other thing the the very fubstance of fire. Therfore, this is worthie to be knowne, that the fubstance is one thing, and the accident an other thing, and meete it is to make a difference betwirt them, as thus: the foule is one thing. the feare of God is an other thing. Man may bee without the feare of God, (as many one is at this day, the more vitie) therefore the feare of Goo is an accident, the foule is a fubitaunce.

The vie of the Accident.

Done man could be knowne from an other, neither pet any other thing, if it were not for the Accidents which happen but o them. As when I would knowe an Hearbe, a Stone, a Beaff, a Pan, I must give the proper Accidents, beclaring the same to be of this or that colour, separating all such by description from all other, as well of that kinde, as of any other sorte els.

The vie and commoditie, which we have by these five commune wordes, called other-wise Predicables:

The first vie.

The fecond vie.

here bee fower especiall commodities. First, they shows the largenesse, and the narrownesse of the most generals wordes, called otherwise Predications, which hereafter follower so that hereby ye may perceive how much every worde comprehens

beth in it lelfe, and how fatte it may be applied. The fecond profite is, that every thing is betined by thefe five commune words,

for

for almuch as all thinges, the more narrowe thep be are alwaies befined by wordes that are more large. As by the generall word.

by the kinde, by the difference, and the propertie.

Thirdly, they are good to indge the knitting of wordes, and The third vie. to fee what thing may truely bee topned to other, for there is no Propolition. or vet towning together of any fentence (according to the common order of Mature) but they alwaies agree to thefe about rehearfed Diedicables: fo that either the kinde is froken of the fingulare of proper name (which is eucr fome one perfon) as thus: Cicero est homo, Cicero is a man . Di cisthe menerall worde, the difference, the propertie, or the Accident are all fpoken either of the kinde, or of some one person . As thus : Homo, vel Cicero, est animal ratione præditum, loquendi facultatem habens, Album, longum, latum . a man o Cicero, is a living creature endued with reason, having aptnesse by nature to speake, being white, long, and broade, So that no proportion can be, but the partes of the same are comprehended within these five commune wordes. Fourthly, the generall worde, the kinde, The fourth vie. the difference and propertie are topned together necessarily, to that when you name one, all the other followe. Therefore, when a movolition is made from the kinde, to the generall, to his dif rence or propertie: it is evermore an undoubted true proposition. as this: Homo est animal ratione præditum, loquendi facultatem habens. A man is a living creature endued with reason. having aptnesse by nature to speake. A man cannot be except be bee a living creature endued with reason, and having aptnesse of nature to freake. The Accident not withfanding is not necesfarily spoken of the subject, but is there casualy, and may bee chaunged as thus: Homo est albus. Some man is white. This Propolition may be afterward falle, for he may bee blacke, or alter his complexion some other way, so that the Accident is often altered and an other succeedethin his roome.

Therefore, it is good to be knowne, when you have a 1020polition, whether it be undoubted true, for euermore, or els may be falfe at any time. And al Scholers ought as viligently to know thefe five commune wordes in all their boinges, as those that

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learne

learne to write, thould viligently marke their letters. By this trade, order is best had, when every cause is brought to their five commune wordesithe generall wordes first considered, next aftet, the kindes following byon the same well observed, and fet as though they were in arate, after that the difference, the mepercies, yea, and the accidents also placed accordingly. As Tully in his Differs thewing what that thing is, which we call hom ff: first fpeakethigenerally, next after he fetteth forth the fortes and kinds of honeflie, parting them into fower head vertues, wherebyon he beclareth the difference and the propertie of every one. and laftly, he toucheth things that belong buto cuery bertue, and Memeththinges that happen in this life.

> Of the Predicaments, called in English the most generall wordes.



Previcament is an ofder of finale words, wherein thinges of one kinde are couched and compachen. ded bnoer one worde, which is most generall.

A Predicament is nothing els in English , but a Hewing or rehearling what wordes may be trues Iptopned together, or els a fetting forth of the nature of enery thing, and also thewing what map bee truely spoken, and what

not . And for this cause Artes were invented, that the trueth might be knowne, and every thing offered with his proper moz-Des. For when I fap, a man is a creature, I knowe this Proposition bath his proper words, and that like as man is a substaunce. fo in the creature, which is the generall worde buto him, which both are in the Previcament, and the order in this Proposition is observed according to the Arte: for we must alwaies beginne at the lowest and goe upwardes, which other agreeth also to Mature, when thinges leffe knowne are occlared by thinges that are more knowne, as thall more plainely bereafter appeare.

The Predicaments are devided into the substaunce and the Accident. in the same

Division of Pre-

dicaments.

The first is both called the substaunce, and is a substaunce in deede. The other are Accidents, as not being of the lub aunce. but

but veclaring thereunto.

The commoditie of thefe Predicaments is greate . Firft, where as they be denided into the fubitaunce and accident : it is a good leffon to knowe evermore the lubstaunce, from the thing which is accidentall. And againe, of thefe most generall wordes arifeth this profite, that if you will befine any thing, or the we the nature thereof, you may knowe in which of all thefe froze howfes the morde reffeth, which would expresse the nature of an o. ther.

Thirdly, if one will bestowe a little viliaence herein, fearching where enery worde is lettled, and knowing to which of all thefe most generall wordes he may best referre it : he shall faithfully knowe the nature of all thinges, no man better, then the which nothing is more necessarie, and this difference is betwirt the flue commune wordes, otherwife called Predicables, and Difference of thefe most generall wordes, called Predicaments, that the Predicables and bicables, let forth the largeneffe of words, the Predicaments doe name the very nature of thinges, veclaring (and that fubitancis ally) what they are in very deede.

A note of certaine thinges diligently to be obferued before the rehearfall of most generall wordes.



Sill

Dufivering ambiguitie breevetherrour, moft warenesse ought to be vien, that the boublenesse of no one word deceive the hearer. The cause of all controuerfie, is either the not well understanding, or els the wylie ving of wordes, that in fence have

dubble meaning. Aristotle chiefe Schoolemafter to al scholers, giveth good warning to all men, bee right ware in any wife to have the right understanding of every severall worde,

There bee wordes that under one, and the fame title, comprehende the nature of many thinges, as these wordes diadocine varanentin following.

A Crowne

SA Crowne. A Moble. Time. Sage. Steeth the Crowne of a mans head, also signifieth a

Crowne of gold, such as is current, of els such as Kings we are at the day of their Coronation. A threwde boye seeing of late daies a Priest, clarkely shauen in the Crowne, at what time French Crownes did beare an high price here in England, says to the Priest full unhappely in this wise: I pray you master Parson (quoth he) how goeth Crownes now with you, whereat the Priest was abashed, and would rather have lost a Crowne in deede, then that his Crowne should have beene so curstly and in

fuch wife taunted.

Robles Ganifie not onely the Peeres of a Realme, but alfo they are the good pealow Robles in a mans purfe: A Priest had a Roble for preaching a funerall Sermon, woon the beath of a worthipfull man, the Priest purpoling to gratifie the bead, and mith due pratte to commende his liberalitie faith: furely he was a good man, a bertuous man, pea, he was a noble Gentleman. I thinke if it had beene his hap to have had a Royall, he bad called him a royall Gentleman to . Time, noteth both the space of homer, day, and yeare, and also wee call an Bearbe by that name, which groweth in Gardens . Sage alfo betokeneth an Bearbe, and yet we call wife men, fage men: fo p every one of thefe words have a bubble meaning, and topned only together by fellowship of name: by nature & in very beede, doe very much diffent. Therfore, this ought evermore to be marked that all wordes bee well noted according to their natures, that the rather we may escape errour. Those are onely to be received and vies for the maintenaunce of all trueth, whose name, and nature is all one, on the which are evermore to be taken and understanded after this fort. As homo a man, signifieth none other thing but a man. A Tree fignifieth none other thing in all the world but a Tree only, and fo of other. If any worde be bled that hath a dubble meaning, refraine the largenesse thereof, and t clare how you will have it taken, by meanes whereof the fraude thall fooner be auopoed. The

Wordes alowable.

The predicaments are in nomber. x.

Substantia. [The substannce. The quantitie. Quantitas. Qualitas. The qualitie. Relatina. The relation. 114. The maner of doing. Actio. The fuffring. Paffio. Quando. When. vy. Where. vin. The featling. Situs. ix. Habitus. The apparelling.

Abstance, of being, which Cicero calleth Mature, is a thing, which standeth by it felf, and needeth no helpe of an other, but hath his proper being and substance naturally. De thus.

The substace is a thing, which hath his proper be-

The denision of the substance.

Abstance is devided into the first & second. The first substance, is called every singular person, or proper name, as Socrates, Plato, Virgil, Homere.

The second substance, comprehendeth both the generall word, and also the kinds of euety singular person. As thus. Tully, Cesar,

Hanniball, with other. Likewife this word (a living creature) being a fubstance and generall word to every proper name, conteineth all things particularly, that have life.

It is profitable to marke the order of substaunce, let sorth in a Cable a little before: for wee may by the same, decide severally every substaunce, of all things in this worlde, the which, when we knowe, and remember in our mindes, we perceive evidently, the difference, betweene God and his creatures, and seeing the thing created of GDD, and the properties therewith all, we rest upon the same, and learne the vie and proper commoditie of mas

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np

ny things here in earth. Wee may befine many things by the Came Cable, as we may befine God, man, beauen, earth, beafte, fone : and any thing els, that is a fubffance.

The propertie of a substance.

I The lubstance receiveth by alteration of it felfe, and at fun-Die times, divers and contrarie accidents, and pet the fubstance is not contrarie of the owne nature.

2 Ma lubitance can be either greater of leffer; then it is by macure, although according to the breadth, or largenelle, it appears

to be otherwife.

3 120 lubstance can bee feene with our eyes, but onely the outwarde accidents, whereby we judge and knowe, enery leuerall creature.

Of quantitie.

Cantitie, is the greatnesse of athing, or the number, and proper it is to this most generall worde, to be biuided, as greatneffe is divided into feverall partes and nombers, into every feuerall nomber.

Quantitie is two wayes confidered.

The one is called continua quantitas, that is when the queftion is af ked how greate or broad any thing is. And therefore, the length, the latitude, and the deepeneffe of bodies artificiall, are berein oblerued: the ble whereof, is moft leene in Beometrie.

The other is called discreta quantitas, when the question is as ked, how many things there be, and it is occupied altogether in nombring. The vie of this is perceived in Arithmetike.

The propertie of quantitie.

I The quantitie hath nothing to bee contrary unto him . for great and little are not contraries, according to their quantitie. but they are relaciues, compared the one with the other.

2 Mo quantitie both receive of the owne nature any thing, eis ther greater of leffer, but it is alwaies one, and although it hap. peneth, that one life be longer then an other, yet according to the quantitie, a thost life is alimuch a life, as a longer life is.

Bp quantitie allo, one thing is coumpted either equall, oz

els unequall buto an other thing.

Quantitie hath no contrarie.

Quantitie neither encreaseth, as diminisheth.

Of Qualitie.



Calitic is a forme, or thape of the bodie, or minde, whereof fome name is beriued : As of Wifebome, men are called wife : of Juflice,men are called jufte.

There be three maner of qualities, wher- The habite in . of the first both conteine the habite, other, thingwife called the perfect having of anything.

The other is a forwardnesse in anything, gotten by labour The forwardn and trauaile, not geuen by Matures goodneffe, or cls wee may in any thingcall it, the halfe atteining of that, which wee goe about to have, wanting perfection, for lacke of full time, and is called in Latine difositio. As to have meane knowledge, and not to be fully instructed in the macrife of Juffice, is difositio.

Againe, to be fully learned, to have accomplished all things due to righteoufnelle, and Juffice, is called in Latine Habitus. As who hould fap, the absolute atterning, and frong holde of The full attay. the fame. The pith of this worde Habitus, can hardly be betered ning of any with one worde, in this our tongue, notwithstanding it map in thing. mo wordes bee opened, for the better bnberfanding of it. for, cuen as ware chaufed with the handes, is made fofter, euen fo fome partes of man, are made by ble, more apte to compaffe any thing.

We that vieth oft to speake Frenche, that by continuaunce obtaine perfection. De that pleth much to waite, at length fhal haue a readic hande, and this is called Habitus. So that no man hath knowledge, or perfect fkill in anything, except he get it by labour, and acquainte Mature with travaile. Not with tranbing, I must neeves confesse, that all natures be not like apt, to receive knowledge. Some are given to one thing, and forne to another. Thereforethey, which by nature have a prompenelle, thall foner attaine perfection, then any other can boe, if by labour and earnest trauaile, they will stretche to attaine that, whereunto they are apt, and with good endenour, fillip Mature forwardes. God giveth some one man, a passing gift, to search the induences of

the Starres, to an other he graunteth anaturall inclination to Pulike, and all heavenly harmonies. So that if either of these two would seeke to followe their naturall aptnesse, it were most like they should excell. Other that doe not finde nature so favorable, can never come to any such perfection.

The full atteining, two wayes confidered.

The full atteining of any thing by long time, is two wayes confidered: for eather it is of the body, or els of the minde.

Perfection gotten by helpe of the body, is, when men can by much vie, leape, wraftle, or cast the barre, better then any other: or els doe excell in any handy craft, about the common sort.

The havite of the minde, that is to lay, that constant hold of any thing, which is in the minde, either consistes in knowledge, or els in practile. In knowledge are comprehended all Artes, as Grammer, Logike, Astronomie. &c. and all other learning whereunto wit can attaine. That habite of the minde, which is in practile, and by good adultement is chosen, standeth in the will of man. As all vertue, and al vice doth. Of vertues these be in mans will, instructing evermore, manhoode in saffering all harmes stouch for honesties sake, and temperance of life, in sophearing suste and silthie gluttonie. These vertues though their ofspring be from God, yet time maketh them perfect in the eyes of man. Other vertues are given of God whole and altogether, without mans labour to attaine them. As faith, hope, charitie, and all other like giftes of the holy ghost.

The second forme is called the power, through, or pronesse of nature, in Latine Naturalis vis. And the contrary hereunto is called the weakenesse of nature, when the hath denied her power

to any thing, in Latine is called Imbecillitas natura,

The naturall strength.

Maturall strength, is aptnesse of nature, given either to the body, of to the mind. To the mind, as aptnesse to learne, prompts ness of memorie: to the body in man is aptness by nature to was stle, for a Porse to be quicke and stirring, for a Birde to be apt to slie: for sish, to live in the water, the which man can not doe: for an Ase to be slowe: for a stone to be hard. Ac. Maturally weakes nesse, is when Mature diminisheth her gift, as when she denieth aptnesse to learning, as we see many dulle witten sor learning.

and

of body, that they are never well at ease: some men are so licke in their haine, that they are never wise: some men are so licke in their haine, that they are never wise: some are Capones by kinoe, and so blunt by nature, that no arte at all can what them. An Asse will never be swift, a Stone will never be soft of 1940 ture. All qualities be instruments of Nature, whereby the worketh, as heate is the instrument of sire. Heate and cold in the saper of hearbes, are instruments, whereby men either are healed, or els past healing so, this worlde.

The thirde kinde comprehendeth the passions of man, called Passions. in Latine Perturbationes, and also those qualities, which tarte a good while and mone man, either this way or that wap.

A perturbation, or els affection, is a fodame chaunge of the

minde, and allo of the bodie, was all as fade and radge or mall a

There be fower ftirrings principall, which are in al the mind, whereof all other have their officing.

Latitia.

Egritudo. 100 Griefe.

Mirthe. Mirthe. Griefe.

Feare.

The which are Airred up by some motion of the minde, either

beliring any thing earneffly, or abhorring the fame.

There be five qualities of the body, which move the sences, and are called things offered to the Sences, as colours, either whitenesse, blacknesse, or any like, move the eyes. All soundes & nopses that be made, move the hearing, as coughing, speaking, braying of a Dere, sowing of a Come, or neighing of a Pople. Savors move the smelling, as perfumes, sweet odors, the strong smell of ordure, or of such filth. Savees move the taste, as bitternesse, tartnesse, source, as bitternesse, tartnesse, source, as bitternesse, tartnesse, source, as bitternesse, tartnesse, source, as bardness, softness, roughnesse, plainesse.

Affections permanent, called Patibiles qualitates. The qualities that tary a good while, differ from lodaine passions, foralmuch as these tary not long, but sodainly come and sodainly go as blushing in a mans face, sodaine feare, sodainly to chaunge colour, and ware pale. The other tary longer, as enuie, ambi-D.iii. tion,

tion, loue, continuall feare, greevineffe, with fuch other.

The fowerth comprehendeth the figure, and forme of any thing. The figure comprehendeth the thape of things that have no life, as the falbion of the Clement, of Trees, of flouves, of an house, a thip, a coate, and such like.

The forme conteineth the portrature of all liuing things, as the very lively Image of Man, of an Porle, or a Lion, as we call

aman well fauoured, of hard fauoured,

The propertie or qualitie.

There is fomewhat contrary unto Qualitie, as Mertue, is contrary buto vice, witte buto folie, manhobe buto comarvife.

2 The thing conteining, or receiving any qualitie, may bee fapo to receive either more, or leffe. As one man is thought to be wifer then an other, not that wifebom it felf, is either greater or leffe, but that it may be in fome man moze, & in fome man leffe.

By qualitie, things are compted either like, or bnlike. Those are like which are of like qualitie, and have properties

both accordingly.

The Table of Qualities.

The Qualitie. Eft the bodie. Df the upnde. 2 Gotten by Gudie. Giuen by Mature.

as the naturall ins Carring fill with a clination to any man, and hardly go: Gotte by fludy Sthing. Boing foneaway Cang away, as the affections.

S Carpina Gill a man with a man.

Zaknowledge, which either coulteth by plas Catled Skill.

All 12dinnited in

Deculation, a be Dreis by < the only obferuatio Cof things naturall.

Dzadifed fkill.

Either of bertue.

De els of bice.

As Jultice.

Temperance.

Df bertue.

Foztitude.

CEmperance, or infroesting of every angular persone. 35 LEato, Doctates, Plato.

Of Relatives.

Clatines are those, which are comprehended with other, or the which are named one with an other, and as a man mould fap, have a mutuall respect one to another.

The other predicaments before rehearled, were absolutely fuoken, fochat we may understand by one, and the same worde what it meaneth. As we may perceine what a man is, although me iorne nothing to him. We knowe what Julice is although me compare him with none other thing. But thefe relatives can not be fo well understanded, except we toine fome thing to them. As when I fay a father, I can not call bim, except I buderfand a fonne that he hath. So that every bodie is called a father, in respect that he bath a sonne, or els not. Againe, no bodie can be called a Scholemafter, ercept be haue Scholers, There is no heuf. band, except be baue a wife.

Therefore we may fee, that Belatiues are referredeuermoje Remtion may to an other, neither can thep be taken absolutely, without has uing respect to some other worde. There is no word but we map confider the fame to be a Relative, if we referre it to some other ching and therfore, we man goe throughout al the predicaments with this one place, and find relation of every one of them.

Thefe that are referred to lome thing, are of two lostes. First Relatives pro they are properly fo called, as the father and the Sonne, the ma. perly fo called. fter and his feruant, neither can they bee confidered, except they be compared with fome other: for when one is called father, bee is properly fo called, because be bath a sonne, and therefore bath be his proper being. Againe, relatives unproperly to called, are perly to called those feuerall words, which are knowen, and hane their being, euen when thep fande alone, and per confidered with other, thep have bivers respectes, as Loue is the love of the thing loved : or thus. Loue behalveth the thing loued. Faith behalveth the thing whereunto it leaneth. And therefore whereas Paulfaith, we being juffifed by faith, have peace before God, it is as much to fay, that we are not received for the worthines of the qualitic, but for bis fake, b is the foune of God: for I prap vou, wherunto leaneth faith, of what thing voeth it els behold ; Sauing only our Lord Telus

be in all words.

Jefus, that vied freely once for all. Dels thus. Relatiues are fo called (and pet unproperly) which are not according to their proper being, but according as thep are fo named, whereof the fire previcaments that folowe beare the name. As he that boeth any thing, is referred to a thing boen, wherein the two places that folowe are beclared, which lignifie to boe, and to fuffer.

By the place Vbi : where, one neighbour is compared with his next neighbour, toewould ald mid or gandron sanor an

By the place Quando: when, a childe of lire pere olo, is com-

pared with a chilo of the fame peres.

By the place Situm effe : That is to be featled, or to be any maner of map. We that lieth byzight, is compared with him that lieth bowne groueling. In all thefe the proper being, is not beclared, for a chilbe may be fire peres of age, although he bee not compared with an other, and therefore it is called Relatio fecundum dici improprie. But a man can neuer be a father, fauing one. ly in confideration of his fonne. And pet note this one thing, it is proper to all Relatives alwaics to be true, even by converfion. As thus: wholoever is a father, the fame hath a fonne, who focuer is a fonne, the fame bath a father, Wholoener hath faith, the fame man leaneth to Chiff onely. Whofoener leaneth to Chaift onely, that fame man bath faith. Were are two things to be marked in relation. The ground of every thing, and the ende inhereunto it hathrespect, or consideration. As a father is the around, in that he boeth beget, and hath respect to his some, in that he is begotten. The fonne is the ground in that he is becotten, and hath respect to his father, which did beget him.

Anothus likewife in all other. Hand a condition of the

The propertie of Relatives. If with miles were

I Relatines receiue contraries, as bertue is contrarie to vice.

not that is referred to vice, as per they two are contrary.

2 Relatives properly to called, according to their naturall being, are ever both at one and the fame time : and alfo lofe their names, both at one and the fame time : as a man is fo foone call Ico a father, as he hath a fonne, but fo foone as the childe vierb, be is no more called a father to that thild,

Relatiues are alway true by conversion.

In relation two things are to be marked.

The Table of the Relatives.

(Be by the cause and the effect. By nature. the father, and the Sonne, are coulldered.

(Che Magittrate, and the mace, 25p fome maner the King, and his fworde carred or way bled. (befoze him, are coparch together

By begrees in SChe Lord and his fernaunt, the calling. 2 Duocare and his Chent.

Relatines are (By kindered. (The brother and fifter. compared one -The fonne in lawe, the mother Couth an other. (By martage. Cin lawe.

> By couenaunt. 5 The graunter of a Leafe , and the Cenaunt.

> (2 Boete to be a Iper.a Bhifftis By accidentall to be a manqueller, or a Lawyer happening. Cto be a theefe. By naturall

2 man,a woman. Binde

By yeares. 3 pong man, an old man By condition of 52 poose man, a rich man, a free man, a bond man.

The maner of doing, in Latine called Actio.

Gere, feu facere, is when we are lapo, to be occupied in The maner of a matter, that is before be, or when our labor is exten doing. bed bpon a weaker of leffe things and in this place, are conterned all Aerbesactines as to buite, to difpute, to banquet, to beget, to encreafe, to biminish, or to chaunge, to freake at a worde, althose are conteined in this place, which answere to this question, what both he, or what both ic? Excepted almay berbes perterning to the lences or affections as to beare. to taffe, to fee, to enuie, all which have the paffine fignification.

Eucry action is either naturall or boluntarie . That is cal Enery action eiled naturall, which is some by the might of Mature, as to beget ther naturall, or or to bring forth, to encrease, or decrease, to alter by qualitie, as to be moulf, die, colde, or hot, to move from place to place. That is called voluntarie, which both betoken any thing done freely, as to teach, to write, to reade, to play the Marchaunt man,

similar.

or to boe any other action. And hereunto may bee referred enery mans ductielining. it at als Perpeffio, called in English, a suffring.

A fuffering.

Ati feri, sen accipere, to suffer to bee done, or to take, is the effect of the action, and to make it plaine, it is a verbe palfine, cuen the fame, which the Grammariens vle, as to bee cauche, to bee encreased, to bee diminished, all these are passines, and are referred to this predicament.

gVbi.Where.

Bis an order, or predicament, which comprehendes the Description of places, wherein same thing is reported, either to be done, to have beene bone, of els hereafter to bee none. As to bee at London, to be at Cambringe, to be at home, to beein a Chamber, to bee aboue, beneath, on the right hande, left hande, before, or behinde, and whatfoeuer is aunswered to this question, when I afke where any thing is, or where any thing is bone . This place ferueth for confectures, either in prayling, or vilviapung.

J Quando. When. Dis Previcament quando, contapneth the difference, and diuerlitie of times, as nune, now, heri, pelterday, noctu, in the night time, interdin, in the pay time . This place also mineth light to confirme caules. As to prone that one is painfull, I may fap fuch a one Audieth Day and night, to much as nature can beare; therefore he is a painefull man.

Sitam effe, to be fetled. I leum effe , is then confidered , when a mans bodie is in any mile placed : as to the alibe, to frano upriott, to fit, to leane, to lpe groueling, to Tpe wide open.

Habitus, the araying or clothing. Omecallchis Poebicament, babitus integumentum, that is a covering of apparelling of any bodie, as to have a coate, to weare a gowne, to be harneifed, to have a Jacke, a fheart of Maile, a coate Armour. Allo to goe gorgeouffp: as to weare Cheines of golde, co have Bracelets, Ringes, Browches, and Stones, to have a Scepter, of Pace in his hande. Thirdly, to pollelle

Where.

posselle golde, filuer, lande, mife, and children, or to containe any thing, as the Boggesbeas poth bolde Mine, the Barne boldech Come. Ac.

The vie and commoditie of these Predicaments.

F you will befine any word, and knowe the proper nature of the same pe must needes knowe thefe ten 1816dicaments. As for an example if pe will knowe what a man is , ye must have recourle to the place of Sub-

fantia, and there pe thall learne by the fame place, that man is a liuing creature, endued with reason. If pe will know what berrue is , pe muft goe to the Piedicament Qualiras , anothere ve thall fee, that bertue is a confraunt habite of the minute, making them praile worthie, in whom it is. If pe will befine the nature of a father, feeke for Relatina, and there pe fall learne, that he is a father, that hath a fonne: be is a mafter, that bath a feruant, and To forth of the reft . Therefore, pe must needes haue thefe Predicamenta readie, that when locuer pe will difine any word, or give a natural name buto it, pe may come to this flore boufe, and take midden of them, whitehear at his frathers plu

Descens Cock. (queth be) bere is Platentiniab and

here is nothing in all this whole arte of Logike, A definition. more necessarie for man to knowe , then to learne diligently the difinition, a dinifion of every matter, that by reason may bee commelience. For like that first well bederstandeth, what he both woe a-

bout (knowing fully the nature of enery cause propouned) that leffe erre in the whole discourse following, and easte thall it bee for him, to anopo falle arguments, if he can learne first, to fee the very nature, and fubitaunciall movertie of enerything, and in the

A definition is two water confidered for either it is a befinit A definition of tion of a morde, or of a lubitaunce. A difinition of a word, is any a worde. maner of beclaration of a word, as a Reatme is fo called because it is by a King ruled, and merrily to fap it . A woman bach ber name fo giuen ber, because the bringeth wo unto man.

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A diffinition of the lubitaunce, is a speach, which the wether A definition of bery nature of the thing, and energy perfect difinition, is made a substance.

verfeat

Rules to be obferued in a defimition.

perfect by the general word, and his difference topned together: Sothat what locuer is befined, it is alwaies the kinde or force of fome one thing, as thus. Pan is a living creature, ende web with reason: Dan is the thing beffned, and the other (that is, a living creature, endewed with reason) is the definition. There be fower rules to bee observed, in every perfect befinition . First, that the pelinition contains no more then the thing belined, not pet that the thing befined, contains any more then the befinition both, Amaine, wee must take beebe, that the definition expresse the very nature, mid fubitaunce, of the thing befined, or elsit is no good Definition. Thirdly, we must fee that the befinition be plaine and oven, without ambiguitie, not having any obscure of farre ferched wordes and that ag he, or he not

Plate.

Wilhen Placo hab vefined a man, to bee a liging creature, has uing two feete, and without feathers . Diogenes that fcoffing Dogge , which loued to take abuguntage poon finall occasion. feeing Plato upon a time, most earnest in teaching his scholers, fandenty chapt into the Schooles, and fetting a Cocke in the middeft of them, which had all his feathers pluckt off: beholde Diogenes Cock. (quoth he) here is Plato his man, whom he hath painted out fo A clerkip unto pou. Because this befinition was not plaine and o ven, Diogenes thus tealler, as pe hane heard. Not with anding Plato his faping was true enough, and good enough alfe, if it had pleafed him to to envertant it. For Plato his meaning, mas of a creature that by nature lacketh feathers: not of one that hav his feathers plucktof, and to the definition is without fault.

Fourthly, wholozuer purpofeth, either to teach, or to learne, to perfmade behemently, or plainly to expolio, it is for him right necessarie, alwaies to binde himselfe, to a certaine appointed ofber, and particularly to gather that thing, the which he mindeth at large to exprelle. For to thall be fee what he both, a not fwarue as some boe, but keepe his matter as he olight to boe. Wihereby both be thall teach better, and other thall learne the fooner.

What a devision is?

Beuilion.

Deutsion is a neutoing of that, which is more common, into those, which are telle common. As a definition therefore both Declare

peclare what a thing is, fo the devision theweth how many thins ges are contained in the fame. A beuilion, is either the beuibing A denifien of a of a worde, or of a thing. A devilion first of a worde is, when any worde. morde that fignifying divers thinges, is benived into enery feuerall fignification that be bath: As I would beuide this worde, Canis into a Dorge, a fish of the Sea, and a ftarre in the Eles ment : thus might I fap, Canis is cither a Dogge that lineth ve non the earth, or a fift, or els a ftarre in the Element.

A deuision of the thing is three water considered, for either it A denision of a is when the generall, is devided into the kinde, the whole into thinghis parces, or els when the fubstaunce, is beuided into the acridents . The generall is devided into his kinde, thus, as an Cles ment is devided into the fire, the ame the water, and the earth. A Common-weale is denided, into the ftate of the people, which A Common beare rule, and also into that power, where the best and wifest weale desided have their governance, and thirdly into ones hand, which alone

beareth the Aroke, and is chief Magistrate.

DIDERHED OF

The whole is devided into his parces, as thus. The bodie is Devided into the bead, bellie, hands and feete. A manis beuided into bodie and foule, and this kinde of deuloing, is properly called a partition. And the bery difference betweene a deution, and a partitionis, that in a beuision where the generall, and the kind are, the generall worde is spoken of the kinde it felf, as Justicia est virtus, Justice is a vertue, where as it can not be fo, when the whole is decided into his parts, that the whole should be spoken of his parte, as I cannot lap, caput oft homo, the head is the man. For the head is not man, not pet the bellie neither, although they both be parts of man. Thee have evermore neede of this partie A particion. tion in all matters. The Lawe of Moses is devided into three partes, for either it is Morall, Judiciall, or Ceremonial neither The Morall is this partition necessarie for Moses Common-weak only, but for all other Regiments that be . The Moralliame flandeth for euer, and is not aftered at any time, but is received from time to time, cuen as Moses received the fame of God in Stonie Tables. The Judicial law is next, the which although we be not bound Lawe. to observe, as the Israelites were, pet must there be Acts of Par-

Hamens

The Ceremoni-

Pagitirates appointed to punish, such as breake the ten Commanuoements, called the Popali Lawe, and even so may wee subge of the Ceremonial lawe, that although it appertains nothing to us, to keepe such Ceremonics, as Moses and Aaron have enacted, pet it is needefull, that there bee an order in all our doings, and that we resorte together to the Temple reverently, and that the Parents appoint their children a time, to learne at Schoole, and so, their servants, a tyme to doe their true service.

Substaunce deuided into his accidents.

Accidents deuided into substaunce,

Accidents deuided into accidents, The substaunce is venided into his accidents, as thus, of men, some are free, some are bound.

An other maner of deutoing there is, contrary to this, as when the accidents, are deutoed into their substaunces, as thus. Of good thinges, some are of the minde, some of the bodie, and some of fortune. Also there is a deutsion, when accidents are deutoed into accidents, as of good thinges, some are honest, some profita-

ble, and fome pleafaunt.

It is an olde faying, and worthie remembraunce, being as true, as it is auncient . Qui bene distinguit, bene docet. De that both denide well, both teach well. And Socrates in Phedro Platonis, payling much the maner of beuiding, faith at length that if he knewe a man, which could well beuide, and feuerally fet euery thing in his place, he would followe him, as though he hould followe God himfelfe. In what miferable blindnes were wee, if weeknewe not the difference, betwirt the Lawe, and the Gofpell, the which onely wee doe knowe, by the benefite of deuifion . There bee many fond people, which have much bilvapled all temporall lawes, and civill lawes, thinking it meete, that all Common-weales, hould onely have the Gofvell, and none other lawe at all. This may feeme to some, a gay faying, where as in oced, it is both foolish, and wicked. For there is a difference betweene polliticall lawes, and the Gospell: for the polliticall lame, both cause an outward discipline to be obscrued, even of the wicked: fo that they bare not offende out wardly, for feare of cor potall punishment . The Magistrate, which hathbischarge, is Manney L ordepned

The polliticall laws.

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ordepned of God: and first his charge is, to let forth the ten Commaundements, given to Mofes, in ftonie Tables, and to caufe the fame to be observed briverfally, punishing the offenders, for their euill deedes, corporally, After this he must enact other parcicular lawes, as occasion that ferue, which doe not diffent from thefe ten confidering thefe Lawes are generall, and therefore, particular thinges may bee dawne out of them . As where it is fand . Thou thalt doe no theft, the Mariffrate feeing falfbood in bargapning, a much deceipt bled to frauge one an other, fraight cauleth it to be proclaimed, that all fuch as ble beceipt in bargap: ning, commit theft, and halbe atteinted thereupon as fellones: the which man in fo doing, bath fulfilled Goos Commaundes ment. Rowagaine, as for preaching of the Gospell, it is an or the lawe of the ther maner of thing, for thereby finners are forgiven, the inheri: Gofpell. taunce of life everlaking graunted, and an ever living Church of mankind, gatherer to be Gods chofen people, and alfothe true knowledge of God, perfect righteoufneffe, and the life euerlas Ring, is kindled in the hearts of all the goody, through the power of Goos boly Ghoft. But there be feme, that will obeve willing-Ip, and withall their hearts, the wordes of the Gospell in such wife. Reither can any lawe bee able, violently to force the inwarde thought of man . Therefore, the outwarde Bagistrate, though he can not binde mens consciences, from the thing that is cuill, pet maphe labour to withdrawe them from boing cuill, and in beebe if lawes were not, men could not line . Therefore, the politicall Regiment, and the Gospell, are two diversibinces. This short distinction, giveth light to many weightie matters, the which thing, when men know not, they wander in great barkneffe, and for lacke of light fall into errour.

Rules necessary to be observed in euery deuision.

In Ark, it mult bee provided, that the devillon, asmuch as Rules needelall map be (for it cannot alwaies be fo) ought to bee made with two contrary differences, fully contagning in them felues, the whole compasse or wivenesse of the generall morde.

worde, or that which is benided : for it is a faulte to forget any

thing, or let flippe any parte.

Againe, the difference which venide the generall mord, being topned both together, must be equalito the fapo generall worde. and the partes coupled together, must be afmuch as the whole, or els the devision is not good . A living creature is devided into histwo differences, as into a thing having reason, and a thing that hath no reason. Row, what soever is a living creature, the fame is a thing, that either bath reafon, or els that lacketh reafon . And againe, every thing that is indued with reason and without reason, that same is a living creature. So that in every beuilion, the members of partes that Doe Deuide by convertion. are turned with the thing benided, and even like wife it is with partition, as I have spoken before of veuision. Whereas Logike hath two partes, indeement, and finding out of thinges, even as I fap, Logike is nothing els but iudgement, and finding out of thinges, le of the other fide, indgement, and finding out of thins ges, is nothing els, but Logike it felfe . Whereby appearetha plaine convertion, that whatfocuer the one is, the fame is the other, which thing must viligently be observed in euery devision. For if the members that doe benide, be either more or leffe, then the thing benided: Araight way, the benision is not good, for according to a precept that we have in Latine, Membra dinidentia semper cum dinisio connerti debent. The partes that doe benibe must alway be equall with the thing deutded, and turned by conuerkon with the fame, or els the deuision is not lawfull.

Fault in deui-

The maner of handling of a fingle question, and the readie way how to teach and fet forth any thing plainly, and in order, as it should be, in Latine, Methodus.

Mandling of any fingle question, the preceptes and rules, giuen before in the commune morbes. in the most generall wordes , in the definition and beuilion , boe very good feruice , and helpe towardes the opering of cuery fuch matter. he whole nature of fuch questiones, are throughly feene

ther it be or no.

What ared L. - Carronge

by bling of this order. Cuery fingle question is eight water era. A thing when mined, first to aske whether the thing be, or no, as thus: Is there any one man, that may be called wife : Is there any Lawe: Is there any frendship byon earth: This question is often proued, either by experiences, or els by authoritie of the wife. Therefore, in queftioning what the thing is, we must vectare the verte nature, as if I thatt fprake offrenothip, I will first be at a point, of what frenother I must fpeake. For frenothip is of two forces. The one is true and perfect frenothip, which commeth from the hearte, for bereues fake, and is onely among good men : the other is feined fauour, when one for tucre, beareth a faire face outwardly, and feeveth inwardly a malicious fromacke. And this is the common frenchip, whereof the wicked onely are partakers. The fecond question, is to affee what a thing is. And this what a thing is commeth from the offinition, which is of two fortes, either of the and how it may be called. Substance of any thing, or ets of the name . Df the name : as thus. A Realme is that countrep, which is ruled by a king. Dfthe lub-Cauce thus. A realme is a gathering of people together, being able to line, and withftand other, for preferuation of them felues, abiding feuerall. The lawe is an optinaunce, which commaunocth things in order, to be boen, and forbibbeth the contrarie. The third question is, when the partes, and every feuerall kinde How manifeld is confider o , and for this queltion, the viullion and partition wided. toe much good, As the lame of the Gofpell, and the politicall lame. The fowerth question is to af he what are the causes, and what be the especially, what is the efficient cause, and what is the final rause, of the ende of any thing. The efficient caufe of all good Lawes, is God and his minifter. The finalt coule , or the enve, is to live uprightly in the feare of 6000, and to walke all the dayes of our life, in the observation of his holy will. The fifth question is, what are the when the effect, the office, or proper working is cramined. As the effects or proeffect of the Lame is, to conferne the flate of than, to continue peace univerfally, to increase wealth, and to make louc betwitt all. The urth question is, when things be at ked that happen als ter, of the which have greate affinitie, of likelihobe together. As if lawes bee kept and followed, wer fer our chilozens chilozen

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the thing is di-

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what happen thescupon.

What are difagreeing.

What examples

Order to be ob-

beipe the needy, and so forth. The seventh is to aske what are deserting. As from the Lawe, dissented rebellion, stubbornesse, prive, with other. The eight question is, to bring in witnesse, and to shew by whose authoritie, the Law taketh place. The Scripture teacheth, that God gave the Lawe to Moses, and Paul with Peter also: and Christ himselfe commaunded every man, to obey the higher power in all things, that are not directly repugnant from the will of God. Thus the question is eight wayes examined, and the maner taught thereby, to frame it in due op ver, so that he, which keepeth well this trade, can not faile in any cause, that he taketh in hand. And because they may the rather be remember, I will set them altogether.

fr. Whether it be or no. as franciscal S

2. What it is. and good to be hearth in

4. What the causes are. min and his dist

ching the 15. What are the effects or proper working.

6. What are next adioyning, what are like, what

7. What doe disagree, or what contrarie.

[8. What exaple there is, or authoritie to pue it.

And this tellon ought viligently to be learned of all, that ever more they begin from the generall, and come to energy severally and after to handle every vertue by it selfe. And this order both Tully hath sollowed in his Booke De Officies, and also Aristotle in his Ethikes hath doen the like, to the great admiration of all those that be learned.

othegreat admiration of all tholethat be

Hen the verie oper of nature requireth, that first of all, wee thouso speake of severall words, and as a man woulde sape, teache one his letters, and shewe him the maner of spelling, before we teache him to reade; and afterwarde soggue sentences to

gether

STAGE

Astou-

gether and frame Peopolitions by knitting feuerall lubydes in order, for it is the verie office of the minde, first to knowe, & then to knit, neither can any childe otter a sentence, before be learne to fpeak a worde. Again, when nature bath taught feueral wordes, then the minde topned together, deutdeth, and afterwarde giveth a judgement, whether they be well or no. For a manne were little betterthen a brute beaff, if he coulde but onlie apprebende severall moordes, having no gift, or aptenesse to iopgne them in order, and fo to indee how thinges are towned together. But feeping God hath kindled his light in manne, that he can both iopane, and iuvae, we will nowe freake of the knitting together, and the topning of wordes in a Propolition.

What a Proposition is.



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Propolition is, a perfecte Sentence fpoken A proposition by the Indcatine mode, fignifit ng either a true thing, or a faile, without al ambiguitie, or doutfulnes as thus. Euery man is a lier.

There be two partes in a Proposition, the Two partes in aone is called Subicitum (that is to faic,that wheroflomwhat is spoken) the other is At-

tributum, comonlic called Predicatum, that is to faie, that phich is spoken of any thing, as in the about rehearled Proposition. Euerie ma is a liarman, is that wherof this faping (to be a lier) is spoken, and this same saying (to be a lier) is that which is hoken of man. biet anniben Z colls

Cueric Propolition is two waies beuided, either it is a lingle A propolitionfentence, fanding of one perfecte fentence, as Juffice is ber ded, according tue, or els it is a bouble fentence, having two Propolitions in it, to the subflance. as thus. If Justice be avertue, it is a good thing, praise werthie.

That Propolition is called falle, the whiche either naturall realon proueth, either to be plain falle, or the experience of man Declareth to be butrue, as thus I Conc Doeth feele. The foule of manne is mortall. Experience Gemeth, or at the leaft fcrip. ture affirmeth, the foule to bee immortall, and nature teacheth bs, that no frome bath the fence of feelyng.

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A prepoficien

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Ville fill.

polinons.

Particular fi-

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Generall funes. propolition.

The second division of a Proposition, according

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A propolition divided, according to the qua-



Gaine, Propolitions ove either affirme, or benie, as this Propolition: pleasure is a good thing, both affirme that pleasure is good. Againe, Pleasure is not a good thing, both beny that pleasure is good. That Propolition both affirme, when any thing is

reported to be in any thing. Chat Propolition both deny, when

The third division of a Proposition, accor-

ding to the quantitie.

A proposition divided, according to the quatitie.

Proposition Vninerfall.

Generall fignes.

Particular pro-

Particular fi-

Proposition in-

on authority

Hiroly, all propolitions are either generall, particular, indefinite, or lingulare. Those Propositions are called generall, or universall, the which have a generall ligne, ioned to the first part of the Proposition

on, as thus. Every conetous man is pooze. No man both loucth, and is wife, no not one. Po man is everyone bappie.

Generall fignes are thefe: Omnis, Nullus, Quilibet, Nemo. Euery body, 120 body, All the world, Not one in all the worlde.

Particuler propolitions are thele, where a particular ligne is added to the former parte of the propolition, which both not conteins all, but part, or a fewe. As thus: some men feare God. Some men are to much delirous of glorie. The particular signes be thele: Quidam, Aliquis, Plerique, Plerunque. A certaine man, Some body. All men so, the most part, Often times.

The propolitions are called Indefinite (that is to say, bucer taine) where the former parte of the propolition, is a generall word without a ligne, as thus: The soule is immortall. Panhod is a vertue. Pong men are riotous. Did men are couetous. And note this diligently, that those Indefinite Propolitions (whose last rehearled part is necessarie, and is so spoken of the former parte, that it doeth alway agree to the same, and to the whole nature of the same) doe import as much as a general proposition, as in the above rehearled proposition. The soule is immortall. This worde (to be immortall) which is spoken of the soule, agree eth not to one man or to certaine, but to every man linking.

Withen

When the accidents are spoken of the former part, it implies b almuchas a particular proposition both. As: Home homini prefut,ingenio, virtute, doctrina. (Dan is better one then an other in wicce, learning, and vertue) is no more to fay, then Quidam bomo bomini preft at. Some one man is better then an other. A Angular prepolition, is when a proper name of a man is contapned in a propolition, and is the former part of the fame, as Cicero is an Dator, Alexander is a marriour.

The vie of a proposition.

Den men by occasion oftalke, fall at bariance, and A ching mok can not agree bpon their matter, being both earnest to knowe the trueth, it is good to bring the whole matter to fome iffue, and there refting bpon a point, to behate that part onely, before they go a-

ny further, the which is called of the Logicians a Propolition of the Rhetoricians, the state of the cause, which is as much to lay, as the point whereupon thep hall fand, of reft to trie their matter. Now, because every Proposition is three water beuided, ascording to the substance, the qualitie; and also the quantie, good realen it were to trie everie caule, by thefe three partes allo.

By the first we knowe, whether it be a lingle Proposition, or

a bouble.

By the fecond we perceive, whether it doe affirme of benie, And by the third allo we fee, how largely it both extende.

the which three pointes, are right needefull to be marked.

The repugnancie of Propositions. Epugnancie, is the divertitie of two movolitios, which The repugnance have both one Subicctum (called the former part) and one attributum, which is the rehearled part, and in sence

woken of the former.

There be fower in nomber, called in Latine : Contraria, Sub-

contraria, Contradictoria, Subalterne.

Generall contrary Propolitions, are thole, whereof the one both generally affirme, and the other boeth generally benie. As thus : Oes hoies gloria ducuntur. All men are moued with glozp. Nulli homines gloria ducuntur. Romen are moued with glozp. f.ill, ang gundand to an Doch onT

of propolitions.

Particular contraries, are two particulars, whereof the one not beny. Aliqui homines gloria ducuntur. Some men are mooned with glozy. Aliqui homines gloria non ducuntur. Some nich

are not moued with glozy.

Contradictorie propolitions, are when the one is universall affirmitive, and the other particulare negative, or els when the one is universall negative, and the other porticular affirmitive as thus: Omnes homines gloria ducuntur: All men are moved with glorie, Aliqui homines gloria non ducuntur. Some men are not moved with glorie, and likewise backeward.

Subalterne, are those which bee either minerfall affirmative, and particular affirmative, of els unincreall negative, and par-

ticular negatine.

The nature of a Proposition thre waies deuided.

Ropositio Categorica (otherwise called a lingic propolition) is devided into true of falle Propositions. They are true propositios, which agree to y matter, a are either necessary, or els such as may be etther true or false caled in latin fortuita or cotingeter.

Mecestarie Propolicions, are assuredly true, and knowen to

bee either by nature, of els by experience.

per name, the kinde, the generall worde, the difference, the propertie, the definition, the causes, the proper worke of causes and some accidents that ever tary. As thus: Cicero of homo. Ciceo to is a man. Homo off animal ratione praditum, aptum ad risum. A man is a living creature, endued with reason, apt to laugh. Dies oft necessario, quoniam Sol exoriens oft. It must needed be date; because the sunne is up. Ignis calidus oft. Fire is hotte.

Chausgeable.

Chose Propositions are chaungeable, which may be true, of chaunce to be so: as sewe Preachers are ambicious. Few kings heare the trueth. And whensoever the accident is spoken of that, which conteineth him: every such Proposition is called changeable, or that, which may be true, as: Water is made hot: here we see that it chaunceth to water (contrarie to her nature) to be warme, and therefore it is called chaungeable, as the which may chaunge, or be chaunged. The

True propoliti-

Mecessarie pro-

they be.

The Table of repugnant Propositions.

Bil men are moned with Elezie.

Generall contrary. moued wuth glone.

are moued with glozie.

contrarie.

with glozie.



Ere we must be viligent, that in all fuch repugnauncie of Propolitions, there bee no boubefulneffe in any word, and that alwaies there be one maner of words that goe before, and also one maner of words that ende the fentence, plainly and without double bn. No doubefulne derstanding. Moy, if I say thus : Man both in the speach.

finne. Man both not finne. Herein is no repugnancie: for y name of Gob, whole fpnnes are reveemed through Chriftes beath, by the bertue of his faith, the fame man both not fpune, according to Saint John. Dee that is of & D D, fpnneth not : but that man, which followeth the fleth, and hath ginen ouer himfelfe, to the lutte of this worlde, oueth frame deadly. Therefore, the part

must not after the nature of either Proposition, the time also must be all one, the maner of boing of one lost, and the place likewise must be like.

The vie.

Dis vinerlitie of Propolitions, is verienect flatie to discerne the trueth, from that which is false, for when wee ione two Propolitions that are disconant, we shall ease by trie the Chaffe from the Corne, the which when we have doen, we may the better sticke to the trueth, with full essence, the contrarie being once disclosed and rejected.

De Connersiene, of the tourning of Propositons.

Cenversion.

Descrion is the chaunging, or altering of words in a proposition, when the former part (whereof any thing is rehearsed) and the hinder parte (which is rehearsed of the former) are chaunged, the one into the others place.

There be three maner of Conucrtions, Simplex, per Accidens,

per Contrapositionem.

Plaine conuer- A plaine Con

A plaine Conversion is, when both the Propositions are like in all things, both in lignes, and also in affirmation, or negation, saving onely that of the last rehearled, is made the former part of the Sentence, and the former part, is made the last re-

bearled part.

Such Conversion is made, when both the Propositions be either universall negatives, or els perticulare affirmatives, sor the first thus. Nemo timens Deum contaminat se adulterio. Ergo nemo contaminans se adulterio timet Deum. No man that searcth God, desileth himselse with adulterie, therefore, no man that desileth himselse with adulterie, feareth God. Here we may see the conversion plaine, as the rule above rehearsed, teacheth. For, two particular affirmatives, this shalbe an example. Quidam Aulicidionisms. Ergo, quidam boni, Audicision. Sonie courtiers are honest. Ergo, some honest men are courtiers.

A convertion by accident.

n the freeces.

fentence, is made the last rehearled parter and the laste rehearfen part, made top the former part, both the laste rehearfen part, made top the former part, both the laste rehearming

ming, or denying, fauing onely that the fignes be chaunged, that is, the one being univerfall, the fecond being particular. first, a convertion is made of two affirmatives, thus. Omnis virtus eff landanda. Ergo landandum aliquid, est virtus. All vertue is to be prapled, therefore, fome thing to bee prapled, is a bertue . A conuersion of two negatives, thus. Nemo malus felix igitur (Japiens cum fit) non eft malus. 320 euill man is absolutely happie. Therfore, an absolute happie man (feeing be is godly wife) cannot bee euill. This kinde of convertion, is very profitable for him that will vifpute. Foz, where as wee reason often from the generall worde, to the kinde, wee muft needes vie this maner of conucrtion, as thus. If all exercise be good, then this kinde of exercise is good, and lo of other.

A convertion by contrapolition is, whethe former part of the A convertion fentece,is turned into the laft rebearled part, and the laft rebear- by contrapefeb part, turned into the former part of the fentece, both the propolitions being bniverfall, and affirmative, faving that in the fecond propolitio, there be certaine negatives enterlaced. As thus.

Comnis home auet aliquid videre, andire scire.

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Ergo quod non auet aliquid videre, audire, scire, non est home.

Query man belireth to fee, to heare, or to knowe fomewhat: therefore, what focuer be is that belireth not to fee, to beare, or to knowe fomewhat, the fame bodie is not a manithis conversion is profitable, and ferueth well to reason by: Thus reasoneth Christ Reasoning by by his convertion against the Jewes in the 8. Chapter of John. the conver-Qui ex Deo est, verba Dei audit: vos igitur cum non audiatis, ex Deo non eftis be that is of God, heareth the worde of God. Pou therefore, because you heare not be not of God. This convertion confuteth the Jewes plainely, and proneth that they are not of God. If we will reason from the generall worde to the kind or from the greater to the leffe, wee may ble this convertion bery well, Omnis homo est animal. Ergo quodcunque non est animal, id nec Home eft. Euery man is a living creature, therfore, whatforuer thing is not a living creature, that same is not a man. Take away the generall worde, and there can no kinderemaine at all. From the Superiour universal to the inferiour, thus we may reas

fort.

From the vniuerfall fuperiour, to the inferiour,

fon. All pure gold looketh pealow, therfore, what loeuer looketh not pelowe, that same is not pure gold. This conversion scructh wel to make an argument in the second figure, as I wil declare hereaster, the which ought diligently to be observed.

A lesson to be observed.

els determinatly doe betoken some one certaine thing, no conversion is made, because no argument is made of particular wordes, or sentences, whereunto the whole nature of conversion serveth onely, therefore, if one should say into mec, ponder is a Porsemill, the conversion were amisse to say, ponder is a Mill-horse, so, what ideal knoweth not, except he had a horse head, that here y sence is altered, and that it is two things to say, a Porsemill, and a Mill-horse. So that of singular propositions, declaring the nature of one several thing, no true conversion can be made, both in worde and sentence.

The vie.

Irit, conversion profitecth, for the evident opening of Propositions, as if Ishould say: there is nothing profitable, but the same is honest, and how then canst thou make a divortment, betweet honestie and profite, as though the one could be without the other. Againe, it serveth well to make short arguments, as thus. No Christian is an Usurer: Ergo, no Univer is a Christian. Some Bishops are good: Ergo, some good men are Bishops. Thirdly, it sheweth how to reduce the second and the third sigure, being both unperfect, to the Moodes of the sirst sigure, as I will show more at large hereafter.

Propositio Hypothetica. That is to fay,

a dubble Proposition,

A dubble pro

Paropositio Hypothetica, is a sentence with two single propoutions, kuit together alwaies, with some confunction. As thus, Si institia oft virtus, oft landabilis. If Justice be a vertue, it is praise worthie.

There be three maner of dubble Propositions."

The parts of A Dubble proposition standeth of three parts, whereof the one a dubbleprois a conditionall proposition, affirming a thing to be either position.

true, o; falle, with an (if) as thus : if faith be boon the earth, fome men feare Goo . If the world continueth fill as it both wallowing in most abominable finne, God will at length punishthe offenbers very fore. All which propolitions are cucr true, when the parts are fo knit together : that the latter part muft needes followe upon that, which goeth before. The fecond part is, when a propolition bath a diliunctive, which kuitteth the fentence by, as thus. Either it is day, or els it is night . Such propolitions are true, when both the parts are true, and the fame alfo are falle, when either of the parts arc falle. The third part is, when confunctions that doe benye, are ioyned together, as thus . Battell being not lawfull, is not to be befired . By all which bubble propolitions, wee may reason formally in divers causes, as thus by the firth. Iffaith bee bpon the earth, fome men feare God, but no man feareth God. Therfore, faith is not byon the earth. Againe, if wee feare God, wee are in charitic, but wee are not in charitie, therefore, we feare not God. By the fecond thus. Couctous men either be & fernaunts of God or els of the benill, but they are not the feruaunts of God: Ergo, they are feruaunts of the benill. By the third thus . Battell being not lawfull, is not to bee vied, but battell is lawfull, therefore it is to be vled.

The vse of all those things, that have bene spoken of a Proposition.

It ill ble this Propolition for an example. All trueth purchaleth hatered. It is a single proposition by substaunce, an affirmatine by qualitie, and an universall by quantitie: the contradictorie is, no trueth purchaseth hatred, the which is false. Therfore, this is true, some trueth purchaseth hatered: the conversion
by the accident. The trueth purchaseth hatred. Ergo, some thing
that purchaseth hatred is trueth.

Of making an argument.

I have rehearsed hetherto, all single wordes what the nature is of every one, and in what generall worde, they may bee found. I have set forth the nature of a definition, and a devision. Thave taught also, to isyne these severall wordes into a proposition.

propolition, and make the same a perfect sentence. Naw thereby Goodgeace, I wil showe the matter, how to come sentences to gether, and to prove a matter, by knitting Propositions handlowely in an argument, or by placing the Propositions accordingly. Therefore, there ought good diligence to be view in this behalfe, so, as in is the clarkfielt part of all, and the hardlest peece of works, to frame an argument aptly, and to knowe the very reason, why thinges are so knit together.

What an argument is.

A argument is a way to prove, how one thing is gather red by an other: and to thewe that thing, which is doubtefull.

To find out the reason that shall proue (in Latine) called Medium, in (English) the dubble repeate.

The finding out of an argument



fter this forte wee may finde the reason, whereby to prove our matter: when wee have a question or senstence, that we should either confirme, or confute, as ke the cause of our selfe, why, and where some that thing.

which is spoken of the somer parte in any sentence, should be so applied to the same. And to make the matter more plaine, I will make this question. Est ne anarm pauper? Is a conetous man poste, of not. I may thus reason with me selfe, why should a conetous man bee called poore. Althat affinite is between them two: Pary in this populate they both agree, that like as the poore man, ever lacketh and describe to have; so the coverous ma ever lacketh, wanting the vse of that which he hath, and describe this to have, being never content, though God giveth enough. Then seeing it is even so, that both do lacke, and both do descre to have, this same reason is the onely cause, whereby myne argument is made perfect. For, thus I may frame myne argument aptly.

The framing of an argument.

Wholoever lacketh, and defireth evermoze to have, that

fame man is pooze.

A couetous man lacketh, and befireth eucrmoze to haue's Therefore, a couetous man is pooze.

Thus this argument is made perfect, by alking this que-

firm, wherefore, a conecous man is poore & Ashereafter I will Gebe it more at large, by an other example, to make the thing more plainer arthought of, toll and or allight of the sector of the more

There be fower kindes of arguments.

(A perfect argument, An buperfect argument. Can example. Roch ind Stangen an example and of

Perfect argument , is an absolute gathering , orreafos ning, whereby the laft fentence, which we would prouc, is confirmed by other propolitions and fentences more ba niverfall, and better knowne then the thing which is proved. conterning in them felues the reason, why the last fentence is true, and why they are applied to the same. This kinde of argument, is from the generall worde to the kinde, as thus. If I will proue theft worthie of punishment. I must first aske the question why And that thing that commeth to my mind, more univerfall then theft, comprehending the offence of theft in it, may ferue to make the argument. As I may thus reason, that theft should be punished , because it is a vice, or a mischeenous beede, and then thus I knit op myne argument.

> Cenery bice, oz mischeeuous beebe, is to be punished. Theft is a bice, or a milcheeuous beebe. Therefore, theft is to be punifbed. war and manget

Ere we fee the propolition, or featences, whereof the first is called Maior, that is to lay, the Propolition at large. The feconde is called Minor, that is to lap, the leffe, 0) feverall propolition, Thethird is called Conclusio, that is the lapping by of all, And here we must note, that like asthere be three Propolitions, cuen fothere be three binersenbinges, called in Three termes Latine Termini . Df the which , the one is called the terme at The first. large, in the first Proposition onely, and afterward is referred, to the former parte of the conclusion, called Subiectum conclusionis. The second terme is called the lesse, or seucrall, which is in the The second. fecand Proposition, and this is the worde, whereof the question

The third.

Examp'es of the iij. termes.

Dubble re-

the fit

Terme at large, terme feuerall.

is made, and is spoken of in the conclusion. The third is called the bubble repeace, which is twife rebearfen before che conclufion, and therefore it is twife rehearled, becaufe it is the knirting together of the two Propolitions, and is the cause also, why the former part of the Propolition whereof a thing is fapt, and the Laft rehearled part, being attributed to the part going before, are toyned together in the conclusion. Astomake the thing plaine by the former argument. I will proue this conclution. Theft is to bee punified. Theft is called the former part whereof this worde (punifhed) is spoken, I and this worde (punished) therefore is called the last rehearled part, because it is spoken of theft, which went before. Row, to make mine argument, and to moue this sentence true, must feeke a moroe, which is more generall then that, which is proued. And that worde that commeth to mp mind, and is percepting to the caufe, being more brinerfall: (for every thing that is proved, is proved by a thing more knowne) that same worde, or reason, is called the bubble repeate, whose propertie is twife to bee rehearled in an argument, and that is the first and second Proposition, never entring into the conclufion. As thus. Every vice is to be punished, vice is the dubble repeace, which mult bee rehearled in the fecond Bropolition, for 3 lapo before, it must twife be rehearled, because it may be eutoent, that the former part of the conclusion , is in very deche comprehended under the former part of the first Proposition . And then the argument is made as followeth.

Enery vice is to be punished. Theft is a vice.

Ergo theft is to be punished.

Ore we fee the dubble repeate, which proueth the matter is twife rehearled, in the first and fecond Proposition, and entreth not into the conclusion. The terme is at large in the first Proposition, and the terme sewerall, is in the second Proposition,

apa enter both into the conclusion. So that wee may fee that, which proueth the thing, both not enter into the conclusion, but it is twife rehearled in the two Propositions, and so the conclusion.

fion

fion followeth, by reason that these two wordes, vice and theft, aaree in athiro altogether, and whatformer is fape of the one, to fapo of the other, and nothing can bee comprehended buber the generall : but all the kinden haue the fame concepned in them, which in this Proposition are referred to the generalk (All vice is to be punished) buto bice is referred this word punished. There fore, what focuer is comprehended under this word vice, as theft; abulterie, wrong dealing, murder: this word punified, is rehearfed of them all: because tragreeth to the generall, and is rehearfed of the fame, As I map reason thus. 19 19 19 19

All vice is to be punished.

Saoulterie Dealing. Areto be punisher. Therefore Courong Dealing.

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T.

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Therefore Cia account 3 deciming DR, if that which is generall, is to bee pimilbed, then the Rule. kindes and forts in things, are to be punished, according to this faying. Whatfocuer is trucky and altogether rebenfed of the generall, that same is also rehearled of the kind, which is included into the generall. The grantes and en arupa ou al

Seven rules especially to be observed for the making

of a perfect argument, called Syllogifmus. Irft, that in every perfect argument called Syllogifmus, the Rules for an first Proposition be univerfall. I call that Proposition buiuerfall, when there is Omnis, that is to fap, altopels Nullus, that isto fap, none : in the Proposition. As for crample. Euery vice is to bee punished, this Proposition is bniverfalt, because is hath Omnis in it, which lignifieth all, or every one . Likewife, I tall it particular when the Proposition bath Quidam, or Aliquis, that is to fay, certaine of fome boote. Quidam aulici funt bonefti. Some Courtiers be honeft.

Fone of the Propolitions be particular, or negative, the conclusion is particular, of negative. I call that Proposition nes gatine, Withen Nullus, of Nemo, that is to sap, none, or no bodie is in the proposition. As Nullus Christianus est fænerator. 120 Chillian is an Allufar ontal estole midschool grand, Sand

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adiann anim and The third Rule malanger of the delice said

neither negatives, not per perticular stogether, for even as two negatives, there followeth nothing, so of two particulars, there followeth nothing. Therefore, when any such argument is made, were may boldly say, it is not lawfull, because it is in no Poode, as it is very plaine to see, in making of this argument following.

Come Courtiers are rich.

Donder fellome will be a Courtier.

Therefore he halbe rich.

Dithus Such a one is a Bilhop.

Therefore, he is a good Bithop.

Dis argument is not lawfull, first, because of my rule, I am caught that of pure particulars, nothing both follow, as Quidow (some) is a particular. Ego I, is a singular worde, or signifying assuch as a proper name, and agains it is in no sigure, as bereafter I shall shewe. Thirdly, it is meete that the second Proposition hould be included in the first part, of the second Proposition, whereof somewhat is rehearsed, or els it is no good argument, in the first sigure.

Some Kings be rightuous.

Nero is a King.

Therefore Nero isrightuous.

Distinuogood argument, because p Nero, which is the first word in the second proposition, of whom some thing is rehearsed, is not comprehended bus der the former parte of the Proposition, which is some Kinges, for this former parte, some Kinges

both not speake of Nero, not comprehende such as he is, but honest, and godly disposed governours. And pet in weightie causes such arguments have beenedsed, even of those that mould have dawneds from the obstience of Godsholy mord, and persuaded somethat we were free, from the observation of any one thing, comprehended in Moses lawer, Asthus.

The

friond, Fer

The law of Moles is abolithed from the Gentiles. The law of the ten Commaundements, is the law of Mofes. mills land add at

Ergo the lawe of the ten Commaundements, is abolifhed from the Gentiles.

Wibereas this first Proposition, comprehendeth not all the Coremonial lawes of Moles, but the lawes Ceremoniall, which were as fis lawes abrogures of Depned, in Declaration of Chilles comming, and there. gaed. fore the Scripture fapth until Iohn, the lame was, and the 1910phets, fignifying that in Iohns time, he was come in whom the old Ceremoniall lawes, were fully berefied and fulfilled, which at his comming, began to ceale, feeing in himfelfe, was the fulfilling of the lame, not that wee thould not observe the Worall Iawes lames of the heavenly precepts, commaunded by God, for Chrift muft be obbimlelfe, repeateth the observation of them, yea, he bindeth bs to a more fraightneffe, that not onely wee fould be no enill, but that alfo we should consent to none enill: therefore this first was polition, is not generall, but particular, and fo though the Ceremoniall lame be gone, pet the Mozall law carieth Will, according to Christes holy will.

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Deale Ough

Medius terminus, called the dubble repeate (which is a worde The dubble rehearfed in both Popolitions (muft not enter into the conclus repeate fion, because the other two parts, called Termini, bee proued by this, and brought to the conclusion, by reason they agree with this third, the which two, other wife could not enter into the conclusion, if this bubble repeate, were not mentioned in both 1320politions, and kept out it felf from the conclusion, as is euisently to fee by an argumentation.

the fifth rule and of the fifth rule and of uh un anoing 1 32 a perfect argumet, called Syllogismus, there ought not to be moe wordes in the conclution, then was before rehearled. For mo things to be in the conclution, this example that ferue, which Antonius makerh, in the first Booke of Tulli de oratore.

Tim selle Canprofitablethings are notto be taught. In Philosophie are unprofitable things. Ergo Bhilosophie is not to be taught,

This

D.i.

This argument is to bee denyed, because there is more in the conclusion, then was rehearled in the two first propositions. For this should have bene the conclusion. Some unprofitable things which be in Philosophie, are not to be learned, not that Philosophie it self is to bee received, for els wee might make this argument like wise.

Donkennelle is not to be allowed. 20014 20013

In winking is oftentimes bronkennelle.

Therfore drinking at any time is not to be allowed.

Therefore we must frame our argument so, that nothing bee more in the conclusio, then was in the other propositions: as thus

Donkenelle is not cobe allowed. and the

In some viuking is often times dronkennesse.

/ Therefore fome prinking is not to be allowed.

The fixt rule.

But three termes in an argument. There ought not to be moe termes in an argumentation, then three, for other wife there is no good argument.

Guery polliticall Pagistrate ought to keepe bnber, bisobee

Meter is an Apostle.

Therefore Peter thoulo punith the dilobevient.

In this argument is no topning together, of the first proposetion, and the second: for the politicall Wagistrate, and an Appetile, are two maner of things. Therefore it hangeth together as Germaines lippes, as we ble to tay.

The feuenth rule.

Why the dubble repeate ought to bee no doubtfull worde.
Anabaptifies reason.

Freedom two waies taken.

ald 10

The dubble repeate, which is trule mentioned in both propofitions, ought to be no doubtfull worde, for doubtfull wordes make fower feverall cermes, which should not be, as thus.

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All that beleeve the Gospell truelp, are fre, millent

Lergo none that beleve the Gospel truely, are boom &. This argument is false, and must be expediat the first, because there be somer termes, for in the first proposition, freedome is taken so, such a libertie, as men doc de in Common-weales.

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to make feruaunts, and apprentices free : in the fecond propolition , freedome is taken for belivering the foule from the math of God, from linne, and from beath euerlafting, as wee reade in the Scripture. Withom the Sonne bath mave free, they are free in bery beed, not that this freedome takethaway, al oppers in the Common-weale, that no man that have an apprentice, or a bondman . Foz, alchough the father in beauen, through Jefus Chift bath made them free from linne , and that once for euer , pet are they fill apprentices, and bond by a polliticall law, therefore we map fee, that there be tower parts of termes, confidering be fpeaketh of one libertie, in the first proposition, and of an other in the fecond, To that the argument is not good. A like argument there A Sophiftes is, which one made to Diogenes. The land the greaton to

Diogenes, That which I am, thou art not.

I am a man. Ergo thou art none.

Ere is an ambiguitie in this Merbe (I am) for if wee buverttanded in the fielt proposition, that this word (3 am) is not confidered, according to the generall fubflaunce. but according to the qualitie, or rather proper beeing. heaking of the biucrlitie of men , as when Iliue , I have mone owne body, my fleth, and mine owne bones, thou haft thine owne proper buto thee, and not that I am thou, not pet thou art I: Then it is well lapo, that which I ain; thou are not. But if I bnberftand this worde (I am) in the first proposition, as a fubstance univerfall, or rather generall copulative, to be rehearfevof the inferiours, then it is good . For as I map fap , Diogenes is a man, Aristotle is a man, so I map say of all men, and therefore though this Clerbe (I am) belong not to all, for their feverall properties, or each mans beeing, pet it agreeth to the generall name, which is to bee called a man . Withereby wee may fee here allo fomer partes, ortermes, and therefore this argument must bee benged at the first, gitting this reason, that I have the wed before.

Motwithstanding, Diogenes aunswered this Sophist otherwife very pretily, and abathed him at the first. For whereas he propounts D.IL Barbara

Diogenes

propounce the fame unto him, and thought therby to have given him a foile, Diogenes traight upon rehearfall of this fair argument told him thus: There argument is true enough fellowe, if I hould rehearfe it unto thee my felf, a needed then no folution at all: for thy maners being naught, makes thee to be no man.

Setling or placing of an Argument.

Setling or placing of an argument. Dw that I have let forth the precepts, which are to bee observed in an argument. I will declare how to settle and place an argument, that any body may give a reason, why every words is set in an argument, in this, or that place. First, therfore we must consider, there be three sigures, which serve for the making of an argument, and Poodes also which teach the ordering of Propositions, whether they shalve briversall, particular, assirmative, or negative: I will befine them both after this sorte.

A figure.

The first fi-

A figure is a lawfull placing of the bubble repeate, in the two Propolitions, and euen as a dubble repeate is placed, so we may judge with ease, in what figure the argument is. The first figure is such an order of propositions in an argument, that the dubble repeate must be the former part, in the first proposition, and the last rehears to part in the second proposition, whereupon the conclusion both follows. And the reason that it must be so, is, because that whereas in this figure, the argument is eucrmore made from the generall, to the kinde universally, (for the first proposition ever more in these two sigures, must be universall, either affirmative, or negative) and by reason of the generall, there is some what rehearsed of the kinde: one of the propositions must be so placed, that it may enfontly appeare, that the kinde is encluded in the generall. And therefore the generall is spoken in the second proposition of the kinde.

A moode.
Qualitie in a propolition & quantitie.
iii). Moodes to the first figure.

still do to the

A Poove is a lawfull placing of propositions, in their vente qualitie or quantitie. I call that in the proposition a qualitie, whe it woth affirme or venye. I call it a quantitie, when it is either be niverfall, or particular. Unto the first figure belong fower Poopos, which may be perceived by these sower worces.

Barbara.

Ag

ductions.

tage direct code and the Gelavent. Coefe rade to man in Cast.

The second rest of an in Second Coefe rade to man man and a second comment of the comment of

hele fower wordes lignific nothing, but feruing for notes onely and markes, whereby every proposition is knowne, either to be valuerfall, or particular, affirmative, or negative, must not bee forgotten, if we will make an argument truely in the

first figure for every argument, that is made in this figure, is in one of these sower Poodes, or els it is no argument of the first figure. If the dubble repeate be the former part in the sirst Proposition, and the last rehearsed part in the second Proposition, it is in the first figure, notwithstanding, except it bee in Poode also, it is no argument. Therefore, were must learne to place an argument in Poode also. And so, the better knowledge of this thing, note that in those Poodes, there be some bowelles to bee considered, and marked. That is to say, A, E, I, &, O. And the rather to helpe memorie, I have framed a rule for these some welles, in these two verses.

SA, doth affirme: E, doth denigh, which are both vniuerfale I, doth affirme: O, doth denigh, which we particular call. For where we fee A in Barbara thife, we must contiver that thele A.A.A. in this one worde, declare unto be three univerfall propolitions affirmatine. E, beclareth a propolition negatine u niverfall; as in Celarent, we fee twife E, whereby we are taught that the argument (if we make it in this Boode) muft have two buiuerfall negatives, and one buiverfall affirmative, by reafor of A, which is in the middeft of Celarent. I, both fignifie a particular affirmatine. O both fignifien partieular negatine , as in Ferie, the fir amult bee a negative minerfall, the fecond an affire matine particular . Againe, the confonants, as first capitalt letters, placed in the beginning of enery Moode, As B.C.D.F. and alfothe finall confonant letters, which are included, and be within the words in every Poobe, both of the fecond and third figure, as C.M. P. S. query one of thefe have their proper meaninges.

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D.iii.

As B.in any Moove, of the fecond and third figure, beclareth that the argument of that Wood, being not plaine for buberffanding. or not true in fence, or perhaps, not apt to proue a prefent caufe. the fame may bee reduced to the Doode Barbara, of the firft fis gure, which thall make the argument appeare moze plaine. C. memeth the right path to Celarent. D, openeth the gate to Dary. Funaheth faire pallage to Ferio. C, that is not in the beginning of anythe Mondes, of the Ceconde and third figure, but placed within the wordes, beclareth that the contradictorie of the conclusion must be taken (if ve will reduce the argument to the first figure) idening thereunts, and bang as a thing graunted one of the propolitions, with the conclution, aftering the other propolition that remaineth, by contradiction also : and befide ferring one of the two propositions in the other place.

P. the weth that the propolition mult be altered, by connerflon of the accident, S, felleth that the propolition mult be chaunged.

by plaine contrection of addard, accome alout in the

conflorer, and markenoisons areductions due to describe ca-

What is a reduction.

Beduetton is a right framing of an argument, and (as a man would fap) a newe probation, by an other 9000cand figure, of that thing, which was prouch before, both by the fecond and third figure: as thus.

To make a thing other wife, then it was before, to reduce it, or to thing it to more plaine buver flanding, in the hape and forme of the first figure, is called reduction.

adput and our The denifion of a reduction. 13 nies, listranta

The denision ot a reductio,



Reduction is of two losts . The one is a bemonfiration, which the weth the argument more plainly that before was couched darkly, the other is a reduction to that, which is impossible, commonly fo termen.

because in any such alteration, the contradictorie is view in the other argument, when any fuch reduction is made from the facond or third figure, to the first figure. And this rule is for ever true: that two contradictories can neuer be both true. The first called a bemonfrative, or thewing reduction, is made by convertion of the propolitions , and by Dilplacing of the lame, fetting

Most true.

Demonstra-

one in an others fleade, fauing onely, the conclusion is altmics nite, and keepeth his place ftill . The other crooked way (called Reduction to of the Logicians, Reductio ad impossibile) is a reduction to that, imposible. which is impossible, when the contradictorie of the propositions is bled, and brought to the first figure . So that thele two arguments after the reduction is made, can never be both true, confibering the condradictorie. As for example, in the Moode Baroco, and the fecond figure, and des antillagate

Ba-Al true chaiftias refule co get grods bugobly. ro- Some Parchaunts refuse not to get goods bngodly. not good becaul

co. Therfore some Marchaunes are no true Chi-Constitue and amornous north equipment of the state

Dere if myne aduerfarie thall fap, that the conclution followeth not well, and that though the other be true, yet the cenfer quent is falle, I map forcehim by reduction, to graunt it to bee true. And therefore taking the contradictorie of the conclusion, and placing the fame in the fecond propolition, and altring the fecond propolition, by contradiction allo, making it the conclu-Ron & 3 Ball force bim to graunt my firtt argument to bee true. As for example, I will take the contravictorie of the conclusion, which is : Every Parchaunt man is a true Chiffian, and like. wife the contradictorie of the fecond propolition, putting the one in the others place, and thus I will reason. If my first argument be falle, then this argument istrate, because it is the contradic-Co-12a contenerold Bane Teate-Aridym do nois

CAll true Chistians refuse to get goodsbingodly. All Parchaunts are true Chiffians. Therefore all Marchaunts refuse to get goods

gument parmens glooped

Euery one feeth that this argument is falle, being the contradiction of the other: Ergo, the first reason is true. And this is the vie of Reduction by a contradictorie, violently to force the graunt of our faping . For if this reason be falle, the other must be true, but this is falle: Ergo, the other is true.

A perfect

That

That these thinges may be more evident to make an arginment, both in the figure and Poode, and so to reduce the same, and hing it to the arguments of the first figure. I will first give eraples for every Pood of this first figure, that one may plainly see the whole matter, as though it were in a glasse, remembring alwaies, that these Poodes serve so, this figure, which figure is knowne (as I sayo before) when the dubble repeate is the some mer part of the first proposition, and the last rehearled part of the second proposition. And whereas I sayd before, that certaine arguments were in no Poode, although they were in the first sigure, and therfore not good, because they were not in one Pood, and figure, these shalbe to understand, they were not in one mood, because the first proposition must be evidentall ever, or els it is not good. Row therefore, here follows examples of the sirst sigure, and of the Poodes thereof.

310 of hand got, to The first figure.

The first example is a perfect argument, being visiterfall, and also affirmative.

Bar-All houest things are to be embraced.

Bal Christian lawes made by a Christian Ponest.

Pagistrate are honest.

Therefore all Christian lawes made by a Christian Pagistrate areto be embraced.

A perfect argument vniuerfall negative.

Magistrate. Sia- All Anabaptists are contemners of the Magistrate. Gistrate.

gistrate.

ret. Therefore no Anabaptist is a Christian.

A perfect argument particular affirmative.

Apprehendeth grace of God, the same onely both sustifies the fauour of Faith onely apprehendeth the fauour and grace of God.

j. Ergo faith onely doth sustifie.

A perfect

The first fi-

A perfect argument, particular negavite, nungra a A

malong the (100 ne propidiou Book ea 7) plaine con-Ertogtioner. Zrie Some rich manas an Estottonite.

bac Con Erge fame vichman is not mosty.

The first figure helpeth most of al, in teaching or fetting forth thinges at large, which wee would have knowne. All Arts have their general precents, and therefore, the vicofibe is practifed in this figure. The Philosopher fouth, Query good thing the more communities, the better it is The Logician faithe Allthinger are made for lame end. Siripture Beweth that every man is boimb to love bis neighbour as himlelf. Guery one of thele general leflons, ferue well for this figure, and may with eafe bee framed for proofe of aur matter. Allo if wee mend either to confute jor confirme any caule it ferueth very well. Reuber can any cause bee métioned, but the lame may in this figure be fashioned confide ring every questio hath here an apt frame, be it either buiverfall. of particular affirmative or negative. The fecoo figure is where the dubble repeate is platt rehearled part in both propolitions, after this fortfollowing; and there he fower moodes belonging to the lame figure, as it that appears, which alther have thele fomer vowels in them, A, E, I, O, fo that they make the proposition to be buiterfall, og particular, affirmative, op negative, as it was before. Prote that the conclusion is alwaies negative, for afmuch as the first, a the fecond, are alwaies repugnaunt, neither bo they agree in p public repeate caller Medius formings. And therfore the conclution is negratine, by cotrapolition, wherof I fpake before, whe I intreated of the coverlin, or curning of propositions. relar around The feeond figure is red out of forms san

An argument vniuerfall negative, reduced to the first figure, by plaine connersion of the former proposition.

the land I and Co- 120 inft man before God bath an buquist The fecond and baubtfull confcience. on hand arme figure.

Ccience.

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Unquiet con- Ja- All they that trult to be instiffed by their morkes haue buquiet consciences.

re. Therfore none truffing to his workes, is ada ei alamen in being just hefore God. Il on

3.1.

An

An argument vniuerfal negative, reduced to the first figures making the second proposition altered by plaine conversion, to bee the former and first proposition, and the first proposition to be the second:

and the conclusion also to be altered by plaine conversion.

Ca- The Chiffian righteoulnesse, is the purs-

Hurenesse of me- To weate a Tippet, a Cowle, a shauen the minde.

fru. Therefore the ourmarde active is not the

Chaffian vighteoufneffe.

A particular argument, reduced to the first figure, altering onely the first proposition by plaine convertion.

Contem- Fe Morrae Diuine toncemneth Phylolophie.
nev Phys fi-Some English preachers contene Philolophie.
lolophie. 2 no. Ergo, some English preachers are not true Diuines.

This argument is reduced to Birbira, only taking the contradictorie of the fecond propolition, & the conclusion and fetting these two, the one in others place.

Coget goods 200 Some Parchatis refuse not to get goods ungodly.

Ceo. Therfore some Marchats are no child as.

get much helpe by this second figure, so evermore, when we discont from other in opinio, this figure helpeth much for lapping by of our argument. As if one thould say. All workes are allowed before Goo, that are done of a good intent, I might answere thus, no hypocriticall workes, no propiciatoric Palling, no meritorious praying, although they be done for a good inter, are yet to be allowed before Goo. And is I might replye and frame mine argument in this figure, against the above rehearsed sentence. The third figure is, where the bubble repeate is the former

Framing of the sj.figure.

former part in both propositions. Anothere bee Are mordes of I the fame figure. Mote alfo that the conclusion, mult neeves bee particular in this figure, where the former part in both propolitions, is the public repeate, for like as weerenfon in the first figure from the generall worde, to the kinne that is from the buis uerfall, to the particular, fain this figute we reason fro the kind (which is leffe) to the generall worde, which is more univerfall. but fo not withftanding, that the conclusion bee particular, and therefore this kinde of argument is very good . For the Species, 82 kinde bring once put, the generall must needes followe.

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This argument is reduced to Dary, the second proposition being aftered by conversion of the accident.

Da Cuery Common weale is Gods oppinaunce. The third rap-Enery Common weale bath neede of Lames, figure. Commonand stinout. meale.

Therfore fome Lames and armour are Gods Dis figure proficeth much, in promingo icula

This argument is reduced to Firm the fecond proposition being altered onely to connerfion of accident ide doily

Fe- 120 bevene frould be eschement said 8 10 (11941)

lep-All berquebath bermee wieliter, asans and

ton. Therefore fonte moe frault nor beefcherien. This argument is reduced to Day, the second proposition sound confi nothing altered, but onely fet in the first place, and the first set in the second place being altered by plaine conversion, & the conclusion in like maner. 13 dilisa

Di- Percie onely forgiveth finnes. 101, 161911911911911

All mercie is purchaled by faithed els coille 190 mis. Therfore by faith onely forginenes is obteined.

This argument is reduced to Dary, the fecond proposition, altered by plaine conversion.

C Da-Albipocrites compt wil works high holines.

Dipacetter 2th Some hipocrites haue beene Wilhops. Language sin ples Cherfore, Come Withaps bene compten will Carris workes high polineffe at in some od on so low This

I.II.

riff figure.

This argument following, is reduced to Barbara, the conclusion first being altered by contradiction, and made the first proposition, the second standing as it doth, and keeping their owne place still; the proposition at large, which was before the first, now altered and made the conclusion.

The remaining atom a front by contradiction, agis as (affait at dates)

Battell. Some battell is not to be eschewed.

Battell. Some Guery battell is full of much milerie.

do. Ergo some milerie is not to be eschewed.

This argument following is reduced to Ferie, the seconder no loop ofition being altered only by plaine convertion.

Fe-320 malicious man is of God.

Fe-320 malicious man is a preacher,

for. Therefore lome preacher is not of God.

2000 ora mount Taken Get bettird figure

This figure profiteth much, in proving particular things and a gathering of connectines, in coules that are boubtfull, when probabilitie analy can no affined knowledge, bouleth out the trueth of a matter. And because feverall thinges come fonest to our sences, weeple such gathering anost commonly and by triall of particular causes, affine our solucies of the every generally.

Three figures necessary.

have hewed already, of or, in every argument, that hath the hape of a Sylogificus, (for the induction and the example have it not, neither be they in moode and figure) ever more wer reason from the generall, to the kinde universall, making the conclusion universalling els were ason from the third, to the kinde universall, making the conclusion particular; of els there is a repugnaturcie of the terms at large, and the soverall, when they doe not agree with the dubble repeatern last of all wer some many causes, and many effects together, whereof is made an argument, called Sories, or Concentation that is to say a heaping together of change.

First figure.

Maltheumemake huavgument, and proveed from the general worde, to the kinde, it is in the first ligure, and even by our reason

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we learne this, that if the greater be not, the leffe cannot bee. As thus, if one be not a living creature, bow can be be a man, if he be a liuing creature, he mutt either be a man, on a boute boop.

Then mee proceede from the kinde, to the generall, making the conclusion particular, the argument is in the third figure. Anothis is for ever true, that when the kind is rehearled, the acnerall muft needesfollowe, ad or want had and

But when there is a repugnauncie in an argument of the terme at large, and the feueral, fo that they agree not with a third worde, it is ever in the fecond figure . And this is plaine to fee, that fuch an argument muft needes bee well concluded, when we goe about to confite any thing, feing that two kindes, which are repugnaunt, mult needes be diffeured, and fothe conclusion to be made upon the fame. And it is ealle to fee in the arguments of the fecond figure. Therefore it is good reason, that both there Qualbeethree figures, and alfa that the argument both well proceede being made in any of them. The salles salle sall . sant

Sometimes an argument is made, when wee counte many

caufes together, and the very effects of the fame, as thus.

Duermuch gourmandife hindereth dilgettion in the stomacke.

By euill difgeftion in the ftomacke, corrupt blood, is engendered in the liver.

The atthen entit blood is bred in the liver, entil bumours are spred throughout all the bodie.

Euill humours fpred throughout the body, caufe a di- Gourmandis Reperature in the body, after that bring the propfie, caufeth drop-Therefoze quermuch gourmandife caufeth bropfie.

Of any mperfect argument, called Enthymemata.

Donperfect argument, is an argument wanting fome An unperfect one pare, the whichis, when one propolition is rehearled, argument, and the conclusion fraite brought in therespon, as thus. That is not good, which bringeth a man to mischicfe. Therefore money is not good. The Byble teacheth a man his duetie tewards God, and his neighbor. Ergo it is necessary to be knowne and read of every booy . Pleafure bringeth endleffe paine after T.Hi. it.

stdill Dat

seasons.

it. Ergo pleasure is to be elchewed. These arguments be buperfect arguments, wanting one proposition evermore, the which if we add, a perfect argumentation followeth thereupon, as thus.

Cathacloeuer bringeth endlelle paine after it , that

Isame is to be eschewed. Isamina quois lanca ada

Deleature bringerh endle ffe paine after it. and onte

(Ergo, pleasure is to be eschewed. 38 39 11.111 11.4311

Thele unperfect arguments, called Enthymemata, confige partly of likelihoodes, and partly of infallible reasons.

Likelihoodes.

Infallible regions.

Likelihoodes are those, that often his the trueth, and pet are not alwaies so, as thus.

Such a yong man talketh often, and that alone allo,

L'Ergo he is in loue with her.

This may bee true, and this may bee falle, for although the contecture have some probabilitie with it, yet is it not for ever true. The other called infallible reasons, or rather necessary are guments, must by all reason be ever more true, as thus.

Souch a woman is brought in bed. 120197 0183 1467

Ergo, the hath had the companie of man.

An other.

Sche Sunnetsrilen.

Ergo, it is day.

Therfore in all communication, good herve ought to be take, that likelihoodes of things, be not bled for necessary reasons.

Of an argument, called Syllogifmus expositorius.

An argument made by a noune proper This kinde of argument hath euermore a Mowne proper, to be as the dubble repeate in both propolitions: contrary to the maner of all other arguments, and it may be referred to the third figure.

C Paule both alledge godly layings of the Ethnikes.

Paule was a Preacher.

Ergo, a Preacher may alledge godly layings of the

For, what sower is truely gathered of particular things, the same also is proper to the thinges generall, and what sower as

greeth

greeth to the kinde, agreeth allo to the difference, or propertie, of the layd Mowne proper.

Inductio.

A fassiciently a number of proper names, and thereupon make the conclusion universall, as thus.

Abraham was instifted by his faith. Likewise Isaac. Likewise I

Dathan for disobedience against the superiour power, ended Rebelles dye his life wretchedly. Likewise Abiron.

Likewise Choran. Likewise Semei.

Meither is there any example to the contrary.

Therefore all Revelles, and Traytours to their Prince and King, shall ope wretchedly.

An other example.

Nembroth, although he was a toyly Hunter, pet he lined like a wretch in great miscrie.

Laban alfo lived wretchedly.

Pharao was fore plagues.

Amalech, Madian, Abimalech.

Herode, with other were scourged greenously for their wice The ende of kednesseneither is there any example to the contrary, the ende of the vogodly. Therefore the ende of wicked men is wretched.

This kinds of argument is called Inductio, because that the wing divers proper names, it enduceth at length, and moveth the minds to make a generall conclusion. Therefore necessarie it is, that in such arguments all the examples, which are induced be like, if any bee found contrary, the argument is of no force, as thus.

Athanasius lived bumaried.
Ambrosius lived bumaried.
Basilius had no wife, and a great many moe.
Ergo, all Bishops herecosope were bumaried.

The

Bishops maried in the Primatiue Church.

The Apostles had wines.

Socrates induction.

The argument is not lawfull, foralmuch as directs have bene maried in the Primattue Church, as Spiridion, Hermes! Hilarius, Policrates, Tertulian, and diuera other . For it was the maner of the Minative Church , that honell marted men. were chalen to be Bilhops, and had the charge of Chilles flork.

The Apostles also (as Egnacius witnesseth) had wives, aswel as other men, and as I thinke bled them, as other men boe their wives, or els afked their leave, and confert to forbeare them.

Socrates vied a kind of induction, by alking many quellione, the which all when they were graunted, he brought thereupon his confirmation, concerning the prefent controvertie, which kinde of argument, hath his name of Socrates himselfe, called by the learned, Socrates Induction, as if I might reason thus, Lamenting the milerie of mankinge, wherein fo fewe are good, and fo many cuill. Alas in what thate be we mortall men, feeing in all ages there bath none beene atmost good. I vap you both many good folke were there, when all the worlde was trowned? Surely not paft eight in all . Dowmany were founde good in the Citte of p Sodomites, whe the whole was burnt for abomtnable finne, with fire and Brimftone : Dot ten, no not eicht, no not fire could be founde, as it appeareth plaine in the eighteene and nineteene Chapter of Benelis. Dow many in the lande of Promile, when fire hundred thouland fighting men went out of Egipt? Alas but two onely . Dow many die Iwarue from God. euerlining, and bowed to an Jooll in the time of Helias? For footh all the people fauing Helias, and feuen thousande. Dow many tribes of the Ifractites followed Goo : Two onely, where as the other ten clerely forfooke him. Dow many Did the Lorde coumpt to bee his in the lande of Syria? Mone at all, fauing Naham the officer, and the widowe of Sarepta. Dow many fearch God, when Tobias was perfecuted ! Tobias onely. Dowmany found Chaift, when he was here himself vpon earth: But twelve that he chose as faithfull, and per one was a traptour afterward. Therefore, thus may I conclude, the gooly people in all ages are Intall in number .. Cenceral Brigging Control of their Research

Fewe godly in all ages.

The vie.

E profite much by this kinde of argument : for hereby we have the affured knowledge of thole groffds, which ature bath graffed in bs . As where nature telleth bs. that the whole is greater then the parts, wee cannot otherwife know it, but by thewing it to be true in this fubitaunce, and that fubitaunce, and fo in all other, whereupon we conclude, that this generall faying is true, Aristotle fayth, this argument serueth well to perfwade the multitude, when we gather many like thinges, and at laft, after fuch beaping, conclude, that our argument is generally true. As I heard once a Doctor of Dininitie, which A Doc was not fo great in knowledge, as he was in title, a little before induction in the banishment of the Masse, earnestly vefending his cause, with behove of examples of such and such worthipfull as dwelt there in the the Masse. Countrie . Doth not fuch a man (Q he) beuoutly heare Maffe's Doth not fuch a Unight, fuch a Lopde, fuch a Ladie, and fuch a Gentleman, full reuerently come to the bleffed Balle : Then neighbours (be)if all thefe boe fo, and none but Deretiques folowe the contrary, why thould not you followe the beft, and forfake the worft : daith that, the people bearing fuch a patched reafon, were wonderfully perswaded, to say as he sayd, and if neede had beene, readie to have byed (but not with him, for he would none of that himfelfe, being come home fence gaply well) but a. lone, and together themtelues, if fuch ertreamitie had beene of fered . Againe, this kinde of argumentation profiteth much, to bilate a matter at large, that thereby the trueth may the rather be allowed, when it is found true in every fingular thing.

De Exemplo.

Merample, is a maner of argumentation, where one An argument thing is proued by an other , for the likeneffe that is called an exfound to be in them both, as thus . If Marcus Atti- ample. lius Regulus, had rather lofe his lite, then not keepe tilius Regupromife with his enemie, then hould enery man beeing taken gulus. prifoner, keepe promife with his enemie. If Citics haue bene De. Aroped, for breaking of Weblock, then Abulterers mul necbes

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Alexander.

be punifhed. If Alexander vammed a weake Solviour, when he mas almost frolen for colde, and oid let him in his owne Chaire against the are: then hould all Captaines, and men of warre, be tender ouer their pooze warriours, and bale Soloiours.

Euermoze take heeve, that this kinde of argument, the caufee bee like of both lives, or els the argument, proueth not. As ubliantol one symmide

thus.

Peter killed Ananias, taken with an open lpe. Therefore, fpirituall ministers may punish open offenders, with temporall (worde.

How Peter killed Ana-

The examples are not like. Peter did kill Ananias with the worde, and power of the holy Choft: therefore, Preachers muft not kill the booic, but onely excommunicate men, accommeting them unwarthie to bee in the congregation. The funge is lamfull for the temporall Pagifrate onely, and for none other.

Theyfe.

Ethat hath flore of examples, is well able to perfuane the willing hearer, and that much velice even the ocintie eared allo, that must needes heare alwaies fine matters, and traunge examples to pleafe his fantalie withall.

Sorites, an heaping argument, great and

An heaping argument.

Orites, vel coacernatio, is a heaping together of caules, one. byon an other . A kinde of argument when the last rehearfed worde, of the first proposition, is repeated in the first part of the fecond propolition, necellarily agreeing thereunto, and fo going fill forth in like maner, till at the length the laft rehears fed worde be added unto the first worde, or former part of the first mopolition. And it is a kinde of argument much vled when wee ascende byward from the towelf, to the higheit. De els when we goe from the causes to thenert thinges bone. Which thinges bone, are the occasion of other thinges belives, as thus.

CA man is a living creature. Alfuing creature is a lively booie. A linely bodie is a substaunce.

CErgo, a man is a lubitaunce.

Calbere the Lawe is thereis transcrettion, inom and I Mhere there is transgression, there is feare. Tahere there is feare, there is remorte of confcience. Cherefore, where the lame is, there is remorte of conscience. An other.

Juffication is not without faith.

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Faith is not without a repentaunt heart.

Oberefore, Judification is not without a reventaunt heart. Mo arguments be made negative, by this kinde of argumentation. As thus.

Sche Gospellis not the Lawe.

The Lawe teacheth bathe feare of God.

Cherefore, the Gofpell both ust.

Or thus

Chailt the Sonne, is not in perfon God the father. distille Coothe father is ever living.

Justy & Therefore, Chiff is not ever lining, with to

But thefe and fuch like, be as wife as this that followers.

pag Poi Afichia no flechaied a sinem of mines and er radrades

Aften is meate, at rods, Errowline used B. aries again

Therefore, fifth is none. me amound fine tell, qui al

And the reason is: no arguments be made negatively by this kind of reasoning, Reither is the consequent good, when words that agree not necessarily are toyneb togethere deland lad ad

Dfeuill maners are made good Lawes, It . asiem Good Lawes are thinges worthie to be maifed.

Thinges worthie praife are to be veliced, thinking

Saintill C Therefore, enill maners are to be belired, will a

This knitting is not lawful, for cuiti maners of themfelices. are not the occasion of good lawes, butthe goody minde of good Magistraces, is the very chief cause. Asthe deseafe is not the caufe of heating, but rather the Philition and his medicines, and mans nature, which relifteth the poplon of ficknesse, is the very caule. Again, in every beaping op of arguments, after fach fort, learne and marke, how they proceede, and you half eafely fee falle parking in a god no hood list out of the line of the shoot of

K.ii.

fwere,bott no assistit

the checke.

Thus merie fellowes reason when they are at ale.

the that drinkes well, sleepes well.
The that sleepes well, sinnes not.
The that sinnes not, shalve fauco.
Therefore, let us all drinke well and we shalve fauco.

sparke the proceeding, and pe shall easely auopoe the errour, for although in sleepe wee sinne not, pet by drinking wee cause sinne, and although wee sleepe soundly after, pet no one man at one time, both drinketh and sleepeth, therfore, though in sleeping he offendeth not, pet in drinking he passeth measure, and therefore, the knutting is nothing worth.

An horned argument.

Ilemna, otherwife complexie, vel cornutus Syllogifmus, called a homed argument, is when the reason consisteth of repugnaunt members, to that what loeuer you graunt. you fall into the fnare, and take the fople. As if I thould afke, whether it were better to marie a faire woman, or a foule. If pour fap a faire. Then answere I, that is not good, for they common-Ip fap, the will bee common, and then I may fap, pe are touched with the borned argument, if that faping bee true. If you fap, it were good to marie a hard fausured woman , then I anfwere. the will beclothlome, and to pefall into an inconvenience both maies. Potwithffanding, if either of the parts may bee turned. into the aduerlaries neck againe, or both of the, it is a faultie ars gument . And you may confute the same by inversion, that is to fap, turning his tale cleane contrary, as thus. If I hall marie a faire woma, I fhal haue great pleafure & comfort in her:if I marie a browne woman, the that not be comon to other, for fem men will leeke after ber. Therefore, I thall have comfort both water.

Christes aunfwere, being stroken on the cheeke.

Chilt himself, as John withesteth in the rviii. Chapter, view the same kinde of argument against the ministers, which stoods by, and smote him on the face, saying: aunswerest thou the high Priest so ! Ielus aunswered him. If I have evill spoken, beare witnesse of the evill: if I have well spoken why smittest thou me?

De consequentiss

Tprofiteth not a little, after the rehearfail of fuch are of briefe and guments, brieffy to thew the knitting of propolitions, gaments, and to declare the maner of a thost argument, ottered by two propolitions, which are layo to fland byon the autecedent, the confequent, as the Logicians ble to terme the.

The first rule.

From the universall gathering to the particular, the argument goeth well, as thus.

Call officers Doe their buetie.

pandiorna L. Ergo, this officer both his duetie and spin ad B

But not contrarp. and and in Be. ponner flier of carreit of

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es De can mann & This officer both his duetie, and and, and and

Ergo, all officers voe their duetle.

The fecond rule.

From that which by nature is in any thing, to that which happencth cafitally, or commeth by fome mille euill, the reason is not goed. As thus. to Diogenia, they but his rule becomined

Cober biet is good,

A feuer caufeth faber biet.

Ergo, a feuer is good.

An other argument pled by the Romill Bifhop.

Chinne both not beget man,

The worke of luft begetteth man.

Therefore luft , otherwise called Coneupifentia, is no finne.

The second Proposition is not true, for wicker concupis Nature thocence, came in by mans folly, and bath much Defaced that, which rowe God, nature first ordeined. Therefore, nature it felfe through Bod, nie giveth enueth encrease, which is much contrary to the wicked luft of consupilcence.

The third rule.

Thinges vilagreeing, are not confidered both one way, and with one respect, though a the and the fire

K.ui.

The

The Golpell willethus to make no difference of

The Philicious appoint by a viet, and forbid by this

Ergo, the Golpell, and the Philitians, teath things

These voe not visagree, considering their endes are divers. The Scripture forbiddeth superfittion, in the observation of daspes. The Philition hathrespect, to the state of mans bodie.

The fourth rule.

The argument is good when substaunces are set, according to their proper differences. But when they are set the one against the other, according to their accidents, which are agreeing to both the argument is not good as thus.

SIcis lawfull for you, not to brinke wine.

Ergo, to winke wine is bnlawfull.

to Diogenes, may by this rule be confuted.

The fifth rule.

Euery thing, the moze that other thinges are through it, the same is alwaies the moze it selfe. As thus.

Secreter to not theoligh fired insuring as with u.S. Ergo, fire is more both non theorem (1900)

心沙水

Che waghe of rand an Acthman.

Some loue to mavie for groobes.

Therefore, they love goodes best of all.

Some arguments made, acrozding to this rule, are nothing true, and therefore it is good to give warning of them.

Jois well hid, and truely, this rule holdeth in causes, that are next adiophing y and the which wholy compasse a matter not in those causes, that are fetched farre of, and being but half causes, partly and by the way, give onely the occasion. As thus,

Therefoze, his mafter is the greater pace, and dist

Where it hash place, and where

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The argument is not good in those causes, that are but haife caufes, for Quid is not a Poet, only because be learned precepts of his matter, but also because he had a great aptnelle by nature, and a wonderfull wit, to doe better then an other.

Some holve fast upon a saping of Sainet Augustine , and Sainet Augubuild wonders upon that text. I would not beleeve the Golpel, Hines faying faith Augustine, except the Catholike Church oio persmade me, vpon the And hereupon far thep. distance

Church.

The Golpell is beleened for the Churches fake. Erge, the Church is of more authoritie.

And here they beape a number of milchiues. Therefore (fap they) the Church may make Lawes, and appoint travitions. whatfocuer they be. But Janfwere thus, the antecedent is falfe. For, I chieffy beleeue the Gofpell, confidering God is the authour: and feeing the wonders that he bath done . I give credite to it for his fake. I graunt, wee doe beleene the Golpell for the How should Churches fake, but pet principally, forthat God is the chiefe aus Church, or thour, that perfundeth be to receive his worde, and after the which were Church (as the fecond cause) telleth be that the Gospell is the of the Church trueth of God. Therefoze, if they will make this fuch an argue had not the Gospell afore ment, as they feeme to fap it is, then this that followeth, is of as infructed me good force, for in all thingesit is like.

SThis childe is a good boye, Gremercie rov. Ergo, the rad is better then the bope and the same

The chiefelt caule of the boyes goodnelle, is Goobinfelfe, which fendeth his grace buto him : the fecond caufe is, his good freendes, which chaften him for his offence: and laftly, the

rod, as an intrument, whereby the feate is bone,

helpeth forward to bring the bope to Bur and creokin cu. Mandoon aniol the be finition the earlie

en er eine moger office. Igair, co fee what is contears, what 10 p. auf what things beeth tore the thereunto, the which all constitute the one organization

Id a chief a och of the dound have of

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TOf the second parte of Logike, called Innentio, that is to fay, the finding out of an argument.



Etherto wee have treated of the former part of Logike, called in Latine Indicium, that to to fay, Juogement, or fkil to Declare the nature of every word feuerally, to fet the fame worts in a perfect fentence, and to knitthe bp in an argument, fo that hereby we might with eale elpie p right frame in matters, how they agree , beeing

Invention.

lapped up in order . Mow therefore, the other part thall bee fet forth, which is called Inuention, whereby wee may finde arque ments, and reafons, meete to proue cuery matter, whereupon queftion map rife. This part is the flore house of places, wherein arguments reft , buto the which, if wee conferre the matter, which wee entende to proue, there will appeare biners arque A fimilitude. ments to confirme the caule . Like as thep therefore that bigge for golde in ground, boe fearch narrowly the vaines of the earth, and by biligent marking the nature thereof, at length finde out the Mine, which once beeing founde, they Braight bring it to light, for the only behous of man. So he that will reason wifely. as well for the common profite of other, as for his owne private gaine, must be a bery biligent labourer, and confidering matters are put to the proofe, wherein often telleth doubt, his part muft bee evermore to marke the nature of his caufe, and to feeke confirmation thereof in eucry part. Firt, by the Definition, the caufe the effect and proper office. Again, to fee what is contrary, what is like, and what thinges bee incident thereunto, the which all when he hath Bone, he that fee at length that fome one argument aboue all other, ferueth best to confirme his cause, the which whe with trauaile, he harh founde out, he may bring to light, and ble according to bis will.

What a division is.

Place is, the retting corner of an argument, or els A place, a marke, which giveth warning to our memoric, what wee may speake probably, either in the one part of the other, bpon all causes that fall in quellion. Those that be good Parefinders, will sone find

the hare by her forme. For, when they fee the ground beated flat round about, and faire to the light: they have a narrowe gelle by A fimi itu de all likelihood, that the hare was there a litle before. Likewife hunting. the huntelman, in hunting the Fore, will fone efpie when he feeeth a hole, whether it be the Fore bozough, ognot. So be that wil take profite in this part of Logike, must bee like a hunter, and learne by labour, to knowe the bozoughes. Foz, thefe places bee nothing els, but couerts or boroughes, wherein if any one fearch biligently, he may find game at pleafure. And although perhaps one place faile him, pet thall he find a boufen other places, to accomplith his purpole. Therefore, if any one will be good in this kind, be must go from place to place, and by fear ching every borough, bee thall have his purpofe undaubtedly , in most part of them, if not in all. We fee that cuerie propolition, both either af- In all arenfirme a thing to be true, or els benicth that it is true. Therefore, ments either when any thing is collantly fait, it needeth fomewhat cuermoze we affirme or to confirme it. As for example. The Sacraments are necessarie in the Church of God. I may prooue this faring true, by reafoning fro p place, which is called the end of euery thing, as thus.

Cogine cestimonie of our faith, and to noufell our Argument felfe in the practile thereof, is berie necestarie. The Sacraments gine testimonie of our faith, &c.

vpon respect of the end.

Ergo, the Sacraments are berie necessarte. When any proposition both beny, it is needefull to have a third Sacraments worde, which map agree with one part of the propolition. As if necessarie. one hould thus fay. Man is not julified by his workes. The place of repugnant words, that both altogether vilagree, glueth full matter. And therefore I may fap: Man is not iuftifed by his morkes, because be is intified by his faith onely. For, if mer= tie come by grace, and that freely, then workes can not faue us. Paule Horeann a

Paule proueth the first, therefore the fecond is for ever true. The division of the places, which are xxiiii.in nomber.

The definition. The generall words The kinde. Marticularlie in the Zbery lubitaunce.35 The propertie. The whole. The parter. The paked morde. (Words adioined. places, cailed Loci Sand partly incident Che maner of boing. Lincemi, and they are to the substance. Is & The thing conteined. Some are Che efficts to mun a adil and from , align in Zeaufen. An Sente caufe. The ende. The effecte. Some are those whi= -Cither knit Some are outward with any af che fpring) appopheed places called Exteranttie , cals of the caus (for fome cub ni, that is not in the fes, called led cognata, fubitance, oz nature of the which | Euera. 218 of the thonge, but Either applied to the Che place, without it, and thefe caufe therof, but only Things annered caufe therof, but only giuing a name therus to caled Applicita. as Chings chauncong Denteces of p lage The name of a thig (D) els they bee acciden: Ztes, whereof there be ;. Things compares. Chinas like. Opels they are repugs Difcordantes. Chings Differing. I Df she Definition. The Definition. There be seuen places, which are in the The kinde.

fubstaunce of nature of the thing,

The generall worde. The propertie. The partes.

The definitio

Definition is a perfect fentence, whereby the verie nature of the thing it felfe, is fet forth, and expounded. Don may reason from this place, both affirmatively, and negatively, as thus : Fortitude is a bertue, that fighteth in the quarell quarell of right, I may reason thus from the desinition, to the From the dething defined, if I will prove fortitude praise worthie.

Da-Mhatsoener is vertue, fighting in the quarell of right, the same is waise worthie.

Zi- Fortitude is vertue, fighting in p quarel of right.

If I will befine a good thing, and prove that money is not good, I may reason thus.

Ce- No fuch thing is good, as is delired for respect of

Ja- All money is belired, for respect of an other ende.

re. Therefore, no money is good.

The generall rule.

To whom the definition both agree, to the same also both the thing befined belong. And contrariwise, both affirmatively and negatively.

The maner of reasoning.

If Socrates be a living creature, endued with reason, then is be a man, if he be a man, he is a living creature endued with reason. If he be not a living creature, ec. The he is not a man. If he be not a man, then he is no living creature, endued with reason.

The vie.

The nature of every thing, is knowen by the befinition, and therefore, this place above all other, is most necessarie.

Of the Generall word.

The generall word, is spoken of many, that differ eitheir in The general kinde, or els differ in nomber, when the question is asked, what worde, it is, we may reason negatively, from this place, thus.

... Ce- Mo vertue may be called wallfulnelle.

la- Liberalitie is a bertue.

Trent. Therefoze, liberalitie may not be called waltful-

The generall rule.

If the generall morde bee taken away, the kinde tarieth not. If the generall morde doe remaine, it shall not straight followe that the kinde shal ensue. For, it is no good argument, if I see a

tree a good way from me, to lay thus : it is a tree. therefore, it is an apple tree. But I map fay thus well negatively, it is no trees therefore, it is neither apple tree, nor pet any other tree.

The maner of reasoning.

f enery creature by nature love it felfe, then man both love himselfe. If every vertue be praise worthy, then in the admi--niftration of Julice, to give every man his owne it is prayle mosthy.

The vie.

De generall worde veclareth the lagenes of any thing, fo that, where the generalitaketh no place, the other that be inferiour can not bee. As if there be no living creature in fome one boufe, then there mult needes be no maner of man. in the fame boufe.

Of the kind.

De kinde being reckened among the places, is taken to be any one thing, that is lefte generall then an other, and by this thift, even proper Rownes or names of things, thal ferue for the kind, and go in fleede thereof. Therfore, as we realon from the kinde to the generall, fo map wee reafon from Pownes proper, to their kinds. From the kind to the arenerall, an argument is made onely affirmative, as thus: If Juflice be to be defired, then bereite is to be velired. Such a man is a flaunderer: Ergobeis a nauchtie mange andigardi applated

The generall rule of the

To whom the kinde both agree, to the same also, the generall no roll wholed a particle for reflective both agree.

The maner of reasoning. The maner of reasoning.

If sobjectie be praise worthie, then vertue is praise worthie. If pronkenneffe be deuelift, then furfeting is deuelift. Theyfe, discount noise de 3. inst

The necessarinelle of this place.

De kind is generall to every proper name, and therefore, in describing the nature of every Momne proper we have much neede of this place, to know brider what kind every fewerall thing is comprehensed. 4-

gain, what locuer is defined, the fame is bkind of fome one thing.

fo that hereby we learne, how farre this morbe fretcheth, being pideined to let forth the nature of every proper name.

Of the difference and propertie.

Rom the propertie, and difference, arguments are derived. both affirmative and negative. De can reason a matter artificially, therefore he is a good Logicien. Clope could not btter his minde at large, but Did ftammer, and ftay much in his freach, therefore he was an Diator. By the propertie per may reason thus : Such a man feareth God, putteth his whole truft in God, and loueth bis neighbour as himfelfe. Ergo, be is a right Christian. And like wife pe may reason by conversion. Such a one is a Chillian. Ergo, he feareth Bot.

and propertie

The generall rule. Den the propertie, of difference is graunted, then the Declarers of

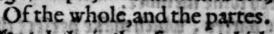
kinde straight followeth, take away the same, and hardes worthere remaineth no kinde at all.

The maner of reasoning.

Mholoeuer is endued with realon, the fame is a man.

The vie.

De difference and the propertie, declare natures working The whole in all things liuing, and therefore they belpe well to thew and the parts what every thing is, by his proper gift. The freake before The whole of a Dethode, or direct order to be bled in all our boing: and here ken. in me may well fee the vie thereof. For, betherto wee handeled thefe places, which to nothing els but comprehend the nature of of a perfect befinition. Jow, whereas the place foloweth of the mhole, and his partes, it is nothing els, but the right maner of a perfect viuition. The places that folowe after, declare the caules, the effects, what be incident, what be difagreeing from the matter. hewing example, and testimonies of the auncient.



De whole is that same, which consideth of his partes, and is binided two maner of wayes. First, there is the whole in substance, which standeth of fuch partes, that if one be taken away, the whole decateth Araight, neither can it afterward keepe

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his name, as it vio before. For an example. A man is benived into a body, & foule. Take away the body, who compectly the foule to be the man, which before had his bodic topned thereunto: Wie fay the foule liveth, when the body is bead, but no man fayth the foute is the verie man, even as we called him before, when hee

mas compact of both.

Againe, there is the whole absolute with his partes, which feruethto make the whole perfect, aboung fuch things, that although they bee away, pet the whole notwithstanding remaineth, and hath his name Itill, as when a man is made of body, and foule (which are the partes of his fubitaunce, and can not be amaie) pet hath be other partes, which although thep bee amaie. the whole notwithftanding keepeth his name fill. As if a man tole his hand, his arme, or one of his feete, pet he is called a man, and thefe bee called partes integrales, that is to fap, the partes, which finish the whole, and make it perfect, after that it hath those partes, which make the fubstance.

The generall rule. If the whole bee , the partes of the fubitance muft needes be.

As if a man be a live, the boop and foule, both are alive.

The maner of reasoning.

f Philosophie be good, then it is good, to knowe the nature of things, the wate of ordering mans life, and the fkill how to reason probablie for Abhilosophie it felfe is beuided into their bree partes. The vie control of the vie control of the vie

Creby wee learne to cramine the whole, by the partes. that if we can not obtaine our purpose, to have the whole graunced, to examine it by the partes, and force our av ucrfarie to affent to fome member.

The integrale parces, which make perfect the whole, and canfe the bigneffe thereof, are divided into parts like, or not like.

Partes like, are those, which are alwaies like, and beuiden euermoze inco like. As the fich, bones, finnowes, fire, water, golde, Iron, wine, wood, kone. Every part of all thefe, is called alimuch as the whole, as a piece of fleft, is called fleft, a piece of doom

Partes integrales. Parts like.

wood, is called mood, a drop of water, is called water afterll as agallon of water, is called water. Then be called in Latine Similares partes, because thep are named like unto the whole, for a viece of fleth is alwel called fleth, and as much hath it the name Parts not like of fleth, as a whole Dre bath. The partes, which have not like names to the whole, are partly principall, and partly not principall. The principall partes are they, which in no wife may be as map, without the loffe of the whole it felfe : as the parts of mans boop, which cocaine life, can noche away, without loffe of pman. As the head, the beaty, the heart, and the entrailes. Det not with fanding, the partes of thefe can not be called like to the whole. for no man faith that a viece of the heart, is the heart, or a viece of the hed, is the bed, and fo in the other. Those which are not princivall partes may be away: and the whole not with fanding remanne ftill, as the hands, the feete, the legges, and the armes.

The generall rule. The purid : smill and in ben the chiefe partes are taken away, the whole neeves becaieth the chiefe partes beeing brought altogeter, the whole mult necdes followe. The maner of reasoning both negatively.

and also affirmatively.

Wich a man bath learned Dogall Philolophie, 122turall, and Logike, therfore be is a Philosopher. Some prieftes can neither write well freake well not pet recite authors, accordingly. Therfore, they are no Grammarians. This mais no Rhetoricien.

becaufe be cannot place bisthinges in good order. For, whereas Five things fine things bee required in an Datour, firft to inuent, after to required in place thinges invented, thirdly, to fet feorth the matter in good an Orator. moordes, fowerthly, to remember all thefe, and latte of all, to beter the fame diffinctly, and with a cleare boyce: If one lacke any of thefe flue, he can not bee called an Diatour. Therefore, I may lape: Such a one bath an euill memorie: Ergo, be is no Diatour. Di fuch a one hath no btteraunce: Erge, he may not bee called an Deatour. In the negative parte, it is enough to cake one parte awaie, for the vifallowing of any thing. But

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-ov solvicité

if I will aftirme any thing by the partes, I must take all the partes, and not one, or two partes. For, he is not an Drator, that can invent only, or place things in good order only, except he can boe the whole, as it is required. Againe, he is no good Dratour, that can teache onely, or delite, but he is absolute, that can both teach, delite, and also persuade.

A generall particion of an Orator.

The maner of reasoning.

The reason from the parte, to the whole, affirmatiuely, and negatively, thus: Such a one can neither indge the knitting of words together, nor frame them in order, according to the arte, nor another any subtelties: Ergo, hee is no Logicien.

Thevie. ons : want of dans sorres

The partes fet forth the whole, and are a greate beautifying of the same: being severally handled, and in their natures set forth at large.

to gue of mar Of wordes yoked together.

Wordes yo-

In speaking. As of Supient Supientia, Supienter. A wiseman, wisedome, wisely. Here we see that of a wise man, is derived wisedome, I may reason from this place, both affirmatives ly, and negatively. If one be not wise, he hath no wisdome, if one be wise, he hath wisdome. If one doe circumspectly, he is called a circumspect man. If it do no miserie to die, then death is not miserable. Such a one is a Philosophicr, therefore her hath studied Philosophy. Arguments derived from hence, have great soited philosophy. Arguments derived from hence, have great soited ean other, or els they are not strong. As thus. Preachers be cuill livers: Ergo, Preaching is evill. This argument is not good, because of the addition. For, preachers and preaching, are onely the poked worders, and therefore, thus I should say. There are Preachers: Ergo, there is preaching.

The generall rule.

When one of the poked wordes is added, or put away the or ther also is added, or put away.

The maner of reasoning both affirmatiuely and negatively.

Och a one is a Priettly Winifter, Ergobe is a Brieft, Such a man hach ferued the King nobly. Ergo, be is a noble man. The preacher handled his matter learnedly. Ergo, the preather hath learning. Dow call pe him wittie, that hating wit at all'As there no honeftie in fuch a man' I maruell then, why they call him bonelt's

The vie.

Te may learne by this place, to knowe, what things are, being confidered in other, Foz, if I would knowe, whether it bee good, or no, to bee a man of bonour, and to have rule in the Common-weale: I may learne by them that voc rule, what It is to bee a ruler, or a man of honour, and how daungerous a calling thep have, that are placed in high effate. If I would knowe what milebame is beff it were for me to marke their boinges, that are wife men. oga connoc are constitute of the

Of wordes adjoyned to the substaunce, and many

and yet not of the substaunce of Trans Dibes adtopned, are called those accidents, whereby the Wordes ade finguler mothe, or proper name, bath an other name then icyned. of the very lubitaunce, as unto Cato (which of his lubitaunce is a man) wifebame both happen, whereby be is called wife. Unto Cicero also (which by his substaunce is a man) there happenerh eloquence, whereby he is called eloquent. So that he hath an other name, then his lubitaunce giueth, which is to be etoquent, and this is the mord adiopned. Al quantities, qualities, and thole that are comprehended, in the predicament of relation, are referred to this place, when they are confidered to bee comprehended Verine diis a fubitaunce. Clertue referrepto the minde, which conteineth weifly sofideit, is a morbe abiopped: compared with bice, it is a contrarierre red, diverfly tetred to Inflice, it is a generall worde. Woodes abiopned are placed. perceived, either by the fences (as those, which are subject to the joyned, perfences)op els by underftanding. As fwiftnelle may bee confides ceived eithe red to ber in a man although me fee him the a long. And fo mee by fence or Tap, such a Lacquie runnerh well, although wee one not then pre- dis by vades fently 99.t. digia

fencly fee him runne, but wee remember that he hath runne, faying now, as we have feene before in deede. Againe, some wordes
adiopned, are by nature in the thing, which conceine them, as
heate is naturally in fire. And because we see that the same heat,
although it never goe away, yet at all times, it is not of like
strength: but at sometime lesse hot, then at an other: wee subge
the same heate to be an accident. Some wordes assophed, are
not naturally cleaning, but by some other way, are some to the
thing conteyning them, as heate in water set by on the fire.

The generall rule.

Lepning, the other also is like to bee there, which followeth very months first. As thus, Cato is a man worthic praise, because he is ware, sober, full of experience. Plaise followeth vertue, as the shadowe both the bodie. Therefore, who were hath movette, and great knowledge of things, the same than of nevertice winners praise, and same, that cannot ope. Againe, if the worder aviance be, the subject that contemple them, must never be also, as thus. If God be of all goodnesse, then there is a God.

Opist came into this world, bring gentle and milde. Ergo Chaist came not to bestrop the lost theepe, but to save the. Scholers be godly, bertuous, and occupies in learning. Ergo, it is a gracious beede, to helpe such of them as have neeve.

in him 2 and The vie.

the nature of men, and judging them by their worker.

The maner of doing or fuffring, called Actu.

The maner of doing or fuffering.

The maner of voing, or luffring is, when we are supposed to be occupied, or affected any maner of way, either in voing, or in suffring. There be as many maner of voings, as there bee adiacents or words adiopned. And of these adiacents, feare, so words adiopned. And of these adiacents, feare, so words adiopned. And of these adiacents, feare, so be some, travaile, heate, colve, are verticed these: to seare, to be some, to travaile, to rest, to bee hot, to be colve. And generally of those words, that are referred unto the two predicaments, talled the maner of voing, and the suffering, are compassed within this

this place, if the same worder bee considered as accidents, which cleave to the substaunce, and may both be present, and also bee way without solle of p substance, for it things done be weighed, according to their proper maner of boing, they are referred to the two places aboue, called the difference and the propertie. For where as we say. Such a one speaketh: Ergo, he is a man (for nothing els can speake naturally, but man onely) although in this case (to speake) be a maner of doing, yet it is not referred to this, but rather to the propertie, because it belongeth to man alone, and alwaies to man.

The generall rule.

If the maner of boing, or luffring be, the thing conteyning is also, and the wordes adiopned also (whereof boing and luffering, have their offpring) follows byon the same.

The maner of reasoning from the place.

If one breath, the same man hath life in him. It Iulius Casar came into England, then there was such a man called Iulius Casar. If Richard the third played the Typaunt here in England, then there was such a man in England.

The vie.

This place much helpeth, either for praile or dilpraile. Some Officers bribe the poore, robbe their malter, and walte their owne: Ergo, luch are worthie death.

Of the thing conteyning.

The subted, or the thing conteyning, is a substaunce, being The thing the storehouse of accidents, and the very proppers hold up conteyning. Deedes done: for neither wisedome, strength, health, nor policie, can be at al, except they be coteyned within some one body.

The generall rule.

Take away the thing conteyning, and there remaine neither

adiacent, no; pet becbe bone.

The maner of reasoning.

There is fire: Ergo, it is hot. Chiff was a very ma: Ergo Chift dyed, and luffered the panges, at his beparting.

An other.

With vocat thou lay, that I owe thee a Crowne, who I know was

was never pet worth a groat? Melanchthon liveth and readeth.
Therefore there is a great learning to be had, where he is.

B naming of a worthic person, his praise is sufficiently set forth, even when his name is once ottered. For what tearned med man, hearing the name of Cicero, doth not remember thereby, the full practile and the absolute skill of all eloquence: These places therefore helps as well, for the amplifying of matters, either in praise, or in dispatse, as they do for the stedfast praising of any cause.

Of outward places being not in the substance, but only touching the substaunce and without the nature of it.

The causes of thinges.

the first are called, the causes of things, and the things comming of causes, which onely are to pred to the thing necessarie, whereas the other places following, are not coupled necessarily, but are onely to pred together, by certains aliaunce to the present matter.

The deuision of causes.

Sme causes, are called the very causes of thinges, cuen by their owne nature: Other causes are happening causes, the which may perhaps bring south the effect! lastly there bee causes without the which, thinges cannot bee done, and pet are they not any cause to some the effect.

The very cause of shings.

The very cause of thinges, is such a one, as if it bee practiled in very deede, and set south with other natural causes, the effect must needes follows. And againe, if it be not put in practile, although the other be put, yet the effect that not follows. As so, example, although one have cloth, yet can be not have the ble of it, except the Tayler cut it out. And although the Willer grinds, yet wee are like to dine without bread, except the Baker one his part also in the batch.

The happening cause.

The cause without the which things cannot be done.

The happening cause, is such a one as although it bee put in practise in very veeve, yet it shall not straight way so be, that the effect must neeves followe. As an Ague may beethe happening cause, that some one man keepeth good viet, and yet not any forcing cause: for then al sick solke might be compted for sober men.

The cause without the which thinges cannot bee bone, as thus The Surgion cannot heale a wound, except the Dead flesh becut out. The wayfairer hall not (or very hardly) come to his iourneies ende, except he have some money in his purfe. Intime of warre, it is eaill trauailing, without a polleport: a this is called in Latine, caufa fine qua non, that is to fap, the caufe without the which we cannot and yet it is not the cause of our four neping.

The definition of the very cause.

A cause in bery deede, is a meane, by whose force, some thing both followe.

There be fower such causes.

CThe efficient caule. malindania Che ende. Mas

original and The matter.

The Chave.

.

The efficient caule, is the working caule, by whole meas The efficient nes, thinges are brought to palle, work and mid

Df thole that are working caufes, fome by nature king caufes, bring thinges to palle, fome by aduitement, and by a fore purped two waies fed choyle. Things worke by nature (and that necessarily) which considered. lacke knowledge to chole this, or that, and have no inderement, to differne thinges . As the Sunne the fire beardes precious flones. The Sunne, euen by nature, giueth light to the Dap, and cannot otherwise Doe: The fire burneth naturally. Dearbs keepe their vertue of necesitie. The Adamant Daweth Iron enen by Adamans nature. And fo the Bloodstone, Convettiblood. Some of thefe causes, work by the force and violence of nature forme by an outward power, being areigned thereunto. They work by the force Canfes worand violence of nature, whose beginning is within themselves: king by the being apped by none other outward thing. As fire burneth, even force of naby the naturall force of heate, which is the substaunce thereof. They worke by an outward power, which are freigned to work Caufes worhp an other meane . As water fet bpon the fire wareth hot, and king by an pet is it not hot by her owne nature, but is made bot by the nas outward poture, and might of fire, of whom the water taketh heate. In like maner bullets of lead, foc out of a gun, on arrom out of a bowe, a ffone SP.III.

aftone out of a fling, althefe flye not into the appe, by their owne power of mighe, but by force & violence of him that calleth them.

The generall rule.

FRom the naturall working cause, the effect must needes solow, as thus. If the Sunne thine, the day must nedes be, which is the effect, or workmanthip of the Sunne. Such a man hath eaten Hemiock: Ergo, he is poisoned, in daunger of death. Fire is in the Chimnie, or in the toppe of the house, therefore it must needes burne. Take away the cause, the effect cannot be at alt for if there be no fire, there can be no same, nor burning neither.

The fecond working cause is, when thinges are done by adnisement, by chopse, not by any necessitie at all, for thinges may aswell not be done, as be done. As if there be a Shomaker, there may be shoen made, and contrary, if there be no Shomaker, there

can be no Shoen at all.

The generall rule.

When the voluntarie cause is put, the workmanship, or the thing bone, may followe. As if there bee a Carpenter, a bouse may bee made. If one reade good authours, and hearken to the reading of learned men, he may come to good learning.

The maner of reasoning.

Stich a one hath dronke popson, Ergo, he will ope shortly. Christ hath reconciled manking to his father, by suffring death spon the Crosse: Ergo, such as believe in this saving health, shall live for ever.

An other deuision of causes efficient.

Commaunding causes,

The efficient

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Obedient

Some efficient causes are commaunding causes. As the King is the commaunding cause to his Subject, to doe this of that. The master of workes, is the commaunding cause, to all the labourers. The other efficient causes, are obedient causes, when the servaunt worketh at his master's commaundement.

An other devision of causes efficient.

f such efficient causes as do obey, some doe their worke, as the Pason workerh upon the stone, the Carpenter uppon wood. Other efficient causes that are obedient, are but instruments of doing: As Patchers, Pammers, Pikeares, with

withother . Inbattaile, the Captaine is the efficient commaune berithe Soldiour, the efficient obeier: Gunnes Darts. Bowes. and Billes, the inftruments of boing . Good beede ought to bee Examples of bab that in al caules we make a difference, not confounding one caules. with an other, that the nigh causes, and the farther causes, be not taken all for one. A caule farre fetched is this. Such a one fell out with his neighbor: Ergo, he killed him. Falling out bringeth chybing, chybing bringeth hatred, hatred caufeth fighting, fials ting giueth blowes, blowes foone difpatch, foone difpatching is readie beath. Therefore, I might more probablic and nigher to she purpole reason thus. Such a one gaue his neighbour a bed-In wound: Engo, he bath killed him. And thus the argument is made from the nigheft caufe. anniel eid in diridad allaid

ores would orbite and cAnother denifion and ser inaco

Dine caufes are mincipall caufes , as the boly Bhoft way Caufes being hing all-godip motions, and firring our nature, euermore the inclinas to the belt , Other caules, are the inclinations in man, that tion in man. are either good or euill. Thirdly, there are belping caufes, which fes. are meanes the rather to further be in all vertue . As learning, practifing of honest behauspur, acquainting our nature euermore with the best. The principall cause, that loseph forbare to loseph. company with an other mans wife: was the holy Shoft, that fire The holy red his minde with the leare of Bod. The lecond caule, was his Ghoft is prinowne minde, that remembred the worde of God, and the punith cipall caufe. ment due for finne. Thethird caufe was that be accustomed him felfe ever to live byrightly and not onely to adopte finne, but alfo to anopoe the occasion of sinne. There be other beuisions, but I leave to rehearfe them, for feare I should be our long.

The ende called Finis.

DE ende is, for whole cause anything is bone, and is two The ende. water confocred for there is an absolute ende, whereunto The ende aball other are referred, being palled the perfection and chiefe mo. lolute. pertie, in any thing: as the chiefelt ende in any man is to be ver. The chiefelt fectip endued with reason; and to attaine everlathing felicitie. ende in man, The chiefest propertie in a horse, is to be of a very good courage. and to mant no fomacke: the chiefet perfection in fire, is to bee

thous

perp hot, and very bile. There is an other ende, called a helping end, which ferueth to an higher end, and is only orbeined for this purpole, that we might atteine thereby, the perfect end of al. As meate, Dinke, apparell, and other necessarie thinges, are belving ends for man, to atteine the chiefeft end. for without thele ends. man could not live. To live honeftly in this life, to be boriaht in realing with all perfons, is an helping end (as the Philosopher's take it) & a teltimonie to the word of our fatth (as the Christians take it) for man to live, world without end. To marie a wife, is a belping end, for man to anopbe fornication . The poore man laboureth, and wherefore' To get his liuing. Wherefore getterb he his liumg' That he may the better be able to ferue Goo. The Solviour fighteth at his Princes commaundement, chieffy becaufe God commaundeth bim, hert after for loue of the king and his countrie, thirdly and tall of all, that he mighe live the rather. sails a sie in quiet at home with his wife & chilmen, Sothat of one and the famething, there may be many entes being operly confidered. tion in man. -Baygnigleit are culper good on will. Hur leading the generall rule. Him on door 13din 326

The maner of reasoning. A Sward :

-aire allon pall caute.

the holy

Caules being

IT Dole envis good, or enil, the fame thing is good, or enill. A fword is good, because it is good for a man, ro'befent bimlett. Faith in Chailt Jefu is good, for by faith we are laueb. To undoe my neighbour, with lending for gaine, is most ungobly: therfore to be an Alurer, is most ungooly. To belire an other mans wife, is bugodly, because abulterie is bugodly. Battaile is good, because it bringeth peace. For all men thould fight, for this enve that we imght line in quiet, withour neighbours . If thou will bee efteented for a godly perfon, accompany the felfe with folke of honelt fame, and thou thalt bee well reported, efpecially of the honeft . It is good to learne, becaufe learning it felfe,ens creafeth good knowledge, which is the enve of our fluvie.

of the matter or substaunce, called Materia?

The matted of De sublance ratten mareria, to readir cobe framebof the orfiellance. 3 9 morkeman, as him liketh, by the which fubstaunce either thinges naturall, et els thinges artificiall are mave. As rurall or arti- firft a man which is a naturall thing, is made of body and foule. An Image, ashich is an artificiall thing, is made by the banbie ficiall.

morke

worke of man, and is graven out of a ftone, or molten in golde, of in braffe. From this place are made arguments, that both boe affirme, and also beny. As thus, if a man have cloth, be may have a garment made, if it like him. But if a man have ne cloth at al, not yet any fuch like ftuffe, that ferueth for apparell, how can be haue a goune, or a coate's Ifthe Baker lacke meale, how can be make bread ; The matters confidered two wates. Firft, it is a Substance that taricth still, as when a House is made of Cone, wood, and Plaister, or an Image of gold, braffe, or liluer there the substance tarieth still, although the forme be altered. Like. wife when a houfe is taken volune, the flone and timber remaine Aill, and keepe their fubstaunce, and ferue as they did before, either for erection of the fame house arraine, oreis other wife as it thall please him that is the owner. Againe, the substance is that, which chaunceth into an other nature, and cannot be the fame, that it was before : as of meale and water. Bakers make their beend: nowe they can not resolve the same bread againe, into meale and water, which was the former lubliances god and

To the partie substance is achano, the worken anthip may follow, and the effect may appears; but when she substance as all. As if a man lacke silver, howe can be make an Image of silver; There is no fone, mood, while the changeth into an other nature, and can hope the substance, that changeth into an other nature, and can not be substance, that changeth into an other nature, and can not be substance, that changeth into an other nature, and can not be substance, that changeth into an other nature, and can not be the substance, that it mande fore in such so so bread; but I house substance was no meale not flower, Ergo, there is no bread; but I house substance, there was no meale not flower, Ergo, there is no bread; but I house substance, and a substance was not meale not flower, Ergo, there is no bread; which is no bread; but I house substance, and a substance was not substance.

Fragninolast dornandrof veafoning

De Shomaker hachno beather, how can hethen make a Shoe : The Printer hachno Paperavall, Ergo, he can not feeling men commorke to print any thing: do not less than

The chape, or falhion of anything, is a caute whereby the thing The chape.

That is made hath his name, and eather, when it is made, or

Larry 32.i. fashioned

lathined to the foote, is called a howe. Such a man weareth a liverie coate garded with Celuct, and at the peomen fervants have but plaine coates, Ergo her is one of the gentlemen. De hath a filuer por gift, and wought with Golosmithes worke, ergo he is better then a por wrought with plaine Silver, beeing of the same quantitie or bignesse.

The generall rule.

Den the hape of forme is made: the effect, of thing boen may follow, take away the hape, and the ble also is taken away. A Cuppe is made, ergo a man may brinke in it: breake the cup, and how that you drinke of the same cup. The Element goeth compalle mile, because it is rounde. Reason is called the shape of man. Therefore I may say, such a one lacketh the gift of reason, ergo be is a foole.

Things coming after the causes called Euenta.

The effects of caules.

Those which come of causes, are ewo waies considered, for either they are called things, that in due time follow the cause that went before, or els things ordeined to some certaine ende.

Thole things which come after the raule january made of the lame are called effect, that is to lay things born. And every argument, in rither nerined from the effect of the matter, or the forme, or of the efficient cause went, and asked man a last line.

A no omi de a Mareria, thus we may reason to no les to the

on the hack a function of the Comment of the state of the

A boule being tourned, rolleth, ergo it is rounded, og a round

Beis bright day, Ergo the Suincis up. 19 Aamod 200

When the effect is come forth, it must neeves be that either his proper cause is then, or els that it hath liene before.

The maner, of ite along the maner, of ite along and along of the

o If flaughter be not to be bone in a common weale, then thele

Quarelpickers, thefe ropfters, and fighters, are not to be fufferen to gae unpunifhed.

The thing appointed for some end. Dat which is appointed for fome certaine end and ble is called destinatum as aboute is builded to broell in. Armour is for fome end. proued for man to defend him felfe. Dedicines are meanes appointed for mato recover health. I thewed before that there was an end, which was an belying ende, and a meane to come to the perfect and motte absolute ende, for, without this appointed meane and provision of God, man could never live, much leffe could be come to any perfection in this life, as touching the actions, and worthie feates required in man. Thus we may reafon from this place. Seing it is lawfull for man, to befend himfelfe, it is lawfull for man, to weare a weapon! If warre bee lawfull, then money is necellarie, without which, no man can goe fozward, of fet forth an armie, walle, again a ganty ling

The generall rule.

Those things that agree to that, which is appointed to the ende, agree allo to the end it felfe. 18

The maner of reasoning.

If a man map lawfully buy the greate Biblein English, hee may the alfo, even without asking leave, reade it at his pleasure. The vie of all the causes. Here the

De comodicie of thele caules is fo great, that in letting forth the vie of them, a man might foner lacke wordes, then want matter. First, we knowe that nothing is done without a cause, The knowtherefore, leing this world framed as it is everything proportion ledge of cauned in his due order: we may truely gather, p there is oue aboue fes right al, pruleth al, who the christians cal God In praising or disprais needfull. fing bow can a man better proceed, then by rebearling the end of every thing. Again, in examining & fearthing out the profite, or dilprofite, by the end we knowe what is gainfull by the efficient caufe we know what may be doen. For whatfocuer is profitable, thelame is profitable for fome end & what focuer me would have Doen, we may fone perceiue by efficiet, if it map be boen. Dea, in, beasin, caules of indgemet, we may indge, what wil some one ma had to 10.ii. 300

.sings still

bo this of that, when we confider to what end he did this, of that. Laft of all, we knowe hereby, that God hath opbeined nothing in paine, and that every thing is ofveined for some ende. The ende of Christes death, was to merite mans redemption. The ende of mans life is, to trult wholp in Chailes Pallion, and to live therby for euer.

Of things outwardly applied, called Applicita.

bey are called things outwardly applied to a matter. which are not the cause of the same matter, and pet give a certaine denomination to it. There be three of chis fort.

> The month of carres croniced in many remited of The place.

> Chings annexed, og knit together.

And thele three are nothing els, then the three predicaments. of most generall places places, which Trebearled before:

The general rule gradus? Vbi. adian of Quando. Kathenelli aranga sedi andidi iladi Habitus. (The araping.

The maner of doing

The place.

The time.

one life to reason from the place, called in Latine Locus, be map thus lap : luch a one is in the countrep, Erge he is not in the Citie. If I will prove that a man being accused of murperbuintly, oto not offende: I may reason both from the time and the place. The man was killed in the fields, about three of the clocke in the after none, all which time, this other man came not abroad, 120, he loked not out of his houle all that day, Ergo. this man bionot kill him, Clodius, was accufed at Rome, that he had made'a spople of the reliques in the temple of Bona Dea, whereas he at the lame time, when this beene was thought to be boen, was at Interamna, a village in the countrep belive Rome. Quintilian faiththus. Thou had killed an abulterer, which the lawe both permit: but because thou hall killed the same man,in a brothers house, thou art worthy to ore thy felfe, yea, the nature the place and of the place and time, maketh much for increase of faultes commicted. As when one is not atraced even in the Church, and that

A patronelle of baudrie.

The natures, time.

at feruice time, to thrust his enemie through, likewife to hill a man prively by the high way, is thought worthy greater punishment, then if he thaulo kill him manly in the open freece, and. that in the fight of other. Alfo to murver one in the barke night, is coumpted moze henous, then to kill him in the bright bay. Motwithstanding these two places are rather bled of the Rhetoriciens, then among the Logiciens : for when a man is taken of fulpicion, we go about to proue him faultie by divers coiectures. As if he were about the fame place at the felfe fame time, when a man was flaine, and also had his sworde about him: we confecture that he might have killed him. Againe, if we perceine one to be a riotous felowe, readie to fight with every boop, accomvaning with naughtie packes, and evermore at one ende of all frates, waring pale when be is apprehended, thiking for feare. or running away, when be fould be take: we sufpect such a one. that be is not altogether clere. Therefore, Dratours doe ble, to Coniedures. markethings that goe before the fact, as whether be bated the man or no, or what gaine he might haue by his beath, and alfo observe things towned with the fault, and chaunging of hewe. when he is apprehended, or his fword to be bloody, or any part of his apparell, and thirdly, they note what foloweth. That is, if he ran away, if he could not tell his tale plainly, and fo they conclube, as they are led by fuspection. Some arguments are ne. Argumenes ceffary, some probable, as thus, from the confequent. Such a necessarie. moman is brought in bed with a child, ergo, the hath had the company of a man. Such a man had a bloody fworde in his hande, Braight after the beath of his neighbour, euen in the same fields, Arguments where his neighbour was flaine, ergo it is like this man bath probable. flaine him. All which arguments are veriued from the place called Contingentia, as I will theweithereafter.

Of wordes annexed, or knit to the substance, called Comexa.

S touching words knit, ye may buderstand, that they are Wards aunsiopgued outwardly to the subject, and give a name unto xed.
him, according as they are. As riches are iopned to a rich
man. For, where as Crassus, is called a man by his owne subRiis. stance

knit word.

Caunce, pet notwithftanding by his richeffe, beis called a rich man. So he that hath a wife, is called a houfband. De that bath Division of a a mafter, is called a ferunt. De that hath a father, is called a fonne. Tologos knit, are beuided biuerfly, for fome are called fuch as are nigh, and touching the fubftaunce, As to be full of fift, is agreeing to the water, to be full of graffe, is annexed of agree. ing to the earth, to be cloudie is annexed of agreeing to the appe. Againe words knit, are called those things that a man weareth. as to weare a coate, a Jacke, a harneis, to have thoen, to be merrie, to be buffie, and all fuch as are cafuall to man. Some are called annered, or agreeing, which are knit to man, and per not things worne upon his backe, but farther of, and rather perceiued by understanding, then knowen by epe light. As nobilitie. power, fame authozitie. To be an Officer, a Paioz, a Sheriefe. Lorde Chauncelour, Comptroller, or any other officer in the common weale, all thefe are annexed to their inferiour, oner whome they have authoritie. In this point differ wordes knit, called annexed, from mordes adiopned, called adiacemia, that all abtacents, or words adiopned, can not bee without the fubicct, as beate: coloe, whiteneffe, or any other like can not be. except they bee comprehended within fome fubiect. for, it is proper to every accident, to be in fome one thing, conteming him. If there be nothing conteyning, then the accident can not be. Motwithstanding, words knit are so placed, pone is without the other, and may be, either of them feuerally, if the one happen co perify: as a houf band is without the fubitance of his bufe, and although his wife bye, pet the houseband may be on line fill. fawing that he lofeth his name to be called houseband, but if a wife man the miledome must becaie also, because it must neches hee in fome one subject, or els it can not be.

Of accidents.

7 Dole are here called accidents, which both them felues, and the thing also, may be together, the one with an other, and also may be away, the one from the other.

There

There be b. of this fort.

Chings chauncing. The name of a thing. Sentences of the lage. The likeneffe.

Things compared together.

Things chauncing, called Contingentia.

Bofe accidents are called things chaffcing, which Things chair chauce about a thing, fo that whether thefe things cipg. chaunce, or no, the thing it felfe may be, or though the thing be not, thefe may fo chaunce to be. As for erample,paleneffe map chaunce before lickneffe,

and the fame also may chaunce, though a man be not licke, and a man may be also licke, and pet nothing vale at all. Likewife lone and feare. A man may love, although be feare not, a man may againe feare, although he love not.

The diversitie of three divers places.

TTIT Dides adiopned, wordes knitto an other, and wordes chauncing to a thing differ thus, that in words adiopned, called Adiacentia, the cause why things are so framed, is cuer in the subject, neither can the wordes adjouned continue, except The natures they be comprehended within some one substance. Words knit, of words adare of fuel fort, that by meaning one, the other is fraight know, ioyned, en. As when Iname a Schoolemafter, I fignifie Scholers al. Words knit. fo, although I voe not expellely name them. But in things chauncing, called Consingentia, wee mult at the teat compare Words shall two consther, that wee may better knows them to bee of this cing. place. Therefore, if Iname this worde (craftie) by it felfe, without any further consideration, then it is an Adiacent, or a work adiopned. If I name this word (fernane) crafte is referred to the place, called words annexed or knit, confidering craft is mencioned in respect of the fernant. If I sap thus (a craftie fernaunt) then thele two are confidered to be in this place called Contigenris, which is a place of words chauncing to a thing, fo that whether they chaunce or no, the thing is felfe may be not withfanbing. As a ferugunt mapbe, and pet not craftie. Againe, one map be craftie and pet not a fernanten million and anamed and

The

retra

The division of things chauncing.

Ome doe before the thing, some are toyned with the thing fome folowe after the thing.

Things chauncing before. Asthus. The fkie was red

this morning: Ergo we are like to have raine, ere night.

Things ionged with the matter, at the very instant. As thus. Angre is in olo men. Dft fetching ot wind, Declares a licknelle of the Lungs. If the bequether of maker of any will be on line. the will taketh no place, and map be vopte. Such a one goeth gaie in his apparell, spendeth with the best, and yet hath nothing to maintaine his charges, Ergo, it is like, that he commeth by his goods naughtely.

Things happening after. Such a one is well learned. Ergo,

be hath gone well to his booke heretofore.

The name of a thing or the interpretation of aword.

De interpretation of name of a thing, is a word made by the agreement of men, to lignifie this, or that. As 19hilosophus is that man, whatfoeuer he be, that hath a beare and a love, to the knowledge of wishome. Therefore if pe will expound, what a Philosopher is you may reason thus : from the interpretation of the word. Witheloeuer he be that hath an earnest loue to philos fophie, a feeketh knowledge thereof, that man is a Philosopher.

Caro hath an earnest love to Philosophie, and fee: keth knowledge thereof. The soo le agracials en

Esdo abrow Trained Peres Catolis a Philosopher. 10) dollar , minnungs

Any wittie mentake occasion; to reason pleasauntly by on the interpretation of a woive, as I cemember a wir. tie man, and a worthy man allo bid, who enucia hing at a time against Cardinall Poole, and beeing behement in the taufe of his countrep, fapor thus in the middelt of his heate, D Poole, Dhurle Poole, as though his name beclared his euffl nature. The telling of this makes me to remember an other. I knewe one whole name was called Pope, and being occasioned to follow the Law, concerning a matter of lande, at the first fup mellion of the Popes whole power, at that time in beed, itraight commaundement was given, not to call him by that names this

thing. The interpretation of a word. Coentrol on T

Nameofa

man

man being of the same name, and partly of kindred, also concerning opinion (as the deuill would have it) durst not once for his life, shewe his head, for feare his name should betrate his whole nature, and in deede having a more fearfull heare, then neede was, thought that it might instly bee coumpted offence great enough in him, that it was his entil hap, to have such an objour and entil name, the which all men as then did, every where almost, with outward looke betterly detest. And in deede (the 1970-uerbe layth) he is halfe hanged, that hath an entil name. The which sentence, this man I thinke, not well budgetsanding, remembred it over well: and was rather content to lose all, then that this his penish name should lose him, and cast his bodie quite away sor ever.

Againe, the interpretation of a thing, is then thought to bee, normed when a metaphore of translation is vied, and the meaning theref speach or taken. As when this morde Ignis (fire) betokeneth love. There, metaphore, as of the owne nature it fignifieth fire, as we read in Ouid, thus.

Quis enim celauerit ignem:

Lumine qui semper proditur ipse suo.

Who can keepe close the fire, or hide the burning heate, That doth betray it self alway with light of flame so great. Therein is nothing els significa but soue, which is so hot of it selse, that it must needed breake out into flames, and she we it selse, at one sime, or other.

The generall rule in the of the grand qua

T D whom the interpretation of a Nowne both agree, to the lame also the Nowne it self agreeth.

The maner of reasoning.

Stich a childe is called Dawlon, and he may well be lo called, for his father is but a Dawe.

Of the places called authoritie, otherwife named, sentences of the Sage.

A luch cellimonies may bee called, lentences of the lage, Andloricie which are brought to confirme any thing, either taken or fentences out of olde Aucthors, or els luch as have beene vied in this of the Sage, common life. As the lentences of Mobile men, the Lames in any

D.i. Realme,

Testimonies two waies vfed.

Arifotles mynd, as touching the world.

Sentences graffed in man by na. ture.

Realme, quicke fapinges, Pouerbes, that either haue been bles heretofoze, oz bee now vled . Pittozies of wife Philosophers, the inogements of learned men, the common opinion of the muititude, olde custome, auncient falhions, or any fuch like. Testimos nies are two wates confidered. For either they are fuch as pertaine to God, or els to man. Those authorities, which come from God, and are spoken by the holy Ghost, are undoubtedly true, neither can they be falle:therefore, we ought most reverently to receive the worde of God, and agree to fuch tertes, as are witten and fpoken, euen as though we heard God himfelfe fpeake, with lively voyce bato vs . Wans aucthozitie hath no fuch areat force, although Rable men, learned Philosophers, and foute Captaines, have pronounced many things most wifely. For atthough Aristotle sapet, that the world neither had beginning. not pet at any time thall have ending : I may refect this faying (if any man bring me it for his confirmation) although this great Philosopher did pronounce the same. For except I bee perfwaper by reason, it is in my chopse either to admit, of refuse such auchorities. Rotwith anding, we fould not forfake wife meus wordes raffly, but with a modelt answere, belire the aductiarie, not fo much to flicke to his aucthoritie, as to proue the fame by good reason. In prophane thinges, pe may reason affirmatively perp well, as thus. The beltchinges are first to be learned, for fo both Quintilian teach. Nusquam tuta fides. It is hard truffing any body. For fo fayth Virgill. But I cannot reason negatives ly, when I bring mone aucthoritie out of prophane Aucthours. For I reason amille if I sap. There is no such vefeafe, catted the French Pockes, becaufe Gallen the chiefe of Phisitions, neucr maketh mention in all his Bookes, of any fuch befeafe. For, this euill hath crept in lince his tyme, though the naughtineffe of men. And although it were the pet map it be that he never heard of it. Pereunta might be abded all fuch fentences, as bythe law of Mature are graffed in man. As thele following. Doe as thou wouldeft be done unto. Bethankful to him that both thee a pleafure. Ponour thy father and thy mother. Knowe there is a God. De that hath not thefe opinions, naturally faftened in his heart,

be may fuftly bee thought rather a beaff , then man enduch with realen . In matters of Scripture, I may realon both affirmasively, and negatively. Chaift fapth to his Difciples, Reges Gentium dominantur, vos autem non fic. Kings beare rule ouer countries, but pou muft not doe fo. Therefore, no Ministers Choulo have any Temporal power because Chiff fayth fo. De may rea-Ion negatively thus, wee reade not in all the Scripture, from Genefis, to the Revelation of Sainet Iohn, that euer there was No Friers, no Frier, Monke, Munne, of Chanon : Ergo, let them goe from fuch mentiowhence they came. We read not in the Scripture, that worthips ned in Scripving of Images, was quer allowed to bee Lape mens Bookes; ture. therfore, take boune fuch Tools, and let them ferue for other bles.

The generall rule for prophane aucthorities. That which is allowed of all wife men, of at the least by the better part: no man ought raffly to gaine fay it, or thus . Euery cunning man muft

be beleeved in his owne art.

ground (mane) The maner of reasoning.

Ristotle thought best, that bronkards should have bubble punilhment: Therefoze, they beferue it . By teres of the Scripture, we map reason the matter, as thus. Curled be be that both the worke of the Lord guilefully, layth the Prophet. Ergo, euill Bifhops, loptering Palfours, are accurled of God.

Of the similitude or likenesse.

Similitude is, when two thinges of more, are fo compa A fimilitude. red together, that even as in the firft, there is one propertie: So in the other there is a like propertie, according to both their natures feuerally observed. For,like as water by continuaunce, weareth a Stone, fo there is nothing fo haro, but by time it may be compaffed, og brought to paffe. As Spivers make their owne Cobwebs without any other belye: fo some good fellowes can bring up newes, and tell fraunge tales, without any hearing, when there is not one worde true. As the Walme tree beeing overlaped with weights, rifeth higher, and buddeth bywarde more freshly: So anoble fomacke vered with much adnerlitie, is evermore the flouter. And this ought biligently to be oblerued. D.ii. malice

observed, that the thing, which is brought to make the fimilitude, be like buto that, which is proved.

The maner of finding out a similitude.

The miner of finding out a fimili-

In every caule, that we do purpole to handle at large, we must observe diligently, what thinges are spoken by translations, that is, from the proper signification, to a meaning that is not proper. As speaking in the praise of a thing, and calling him the bright Sunne of the earth. I may gather a similitude by this worke (Sunne) and make it thus. Even as the Sunne only givethight to all the whole earth: so there ought to be in a Common wealt, one King that should be ruler over all.

The generalicule.

I fimilituses there is like inogement, that is, even as wee thinks of the one, so may we thinks of the other.

The maner of reasoning.

A 3 a Dog Canding at the table side, eateth that up by and by which his master hath cast to him, and ever looketh for more and more: so some when they have received a living, for which they hoped before, by and by they are readic, to take an other, and although they be full, yet still they are hungrie.

Things com-

Comparatios two waies diuided.

Of things compared.

Dings are compared together in one third words, where we not they both one agree, as thus. If theft bee worthis death, then murther is worthis no tells. Dere pe see, that thest and murther are compared together, in one third words, which is death. Comparations are devided two maner of way pes, so either they bee equall, or not equall. They are equall in this wise: if the father have aucthoritie over his some, he hath also aucthoritie over his some he had a successive over his some.

The generall fule.

V Pere thinges are equall, there must neves bet equall judgement. Comparations are unequal, when I reason either from the greater to the lesse, or els from the lesse, to the greater. From the greater to the lesse, ye may reason thus. It a Captaine with his whole copanie, be not able to sack a towne, much lesse one base Bolviour, can be able to bott. The Scholes

malter

matter cannot buderftand the Greeke, or the Webrewe tongue, nruch leffe can the scholler, which never learned either of them.

from the leffe to the greater, ye may reason affirmatiucly, asthus . Chilozen can fuffer much colde, and cannot pong men beare a froft ' Cultome beareth fwing, and fhall reason take no place's Camen haue oped for their Countrie, therefore, may not men be albames to feare Death's Poble men are Defirous co haue a good Borfekeeper, that can keepe their borfes wel, a they fpare not, to give great flipends to fuch: and thall they not much more bee ochrous, to haue a good Schoolemafter, that might goolp bing by their children, in vertue and misedome? If a boile be not are soone mell broken, the owner will fee that he may be made gentle, and feene, but Ball not aman, feeinghis naturall chito evill brought bp, take childrens ma. paines, and fee him brought to fome goad order & Mee can fee a ners are ne-Spanian, a Sprent, a Ring-bone, of luch other difeafe in a boyle, and thall we not be as readie to looke, that there bee no faultes in our children, or in the teacher, to whom we give the charge, to bing them by in learning and good maners's

The generall rule.

If that which seemeth to be greater, be not added, neither that that be apoed, which is the leffe. Againe, if that which is lefte beaoved, that which is greater thalbe added alfo.

The maner of reasoning.

The scholler understandeth Latine: Ergo, his Schoolemaster allo bath knowledge in the fame tongue. Megatively thus. A vowe. If God will not allowe a vowe, made by the daughter, without the knowledge of the father, although the vowe bee but for one day : how much leffe, thall that Martage take place, when your folke make piuie contracts, without the good will, either obtep. ned on per once fourtht for of their parents.

An observation for things compared.

This one thing would belearned: when things are compared tagether: to knowe whether they bee in that point, either equali, or bnequall. As for example, Such a Loro is not learned, no, not wife neithert therfore, none of his men are either tearnen of wife . In this point there fould bee made no comparing, be-D.iii. twire

A rule for thinges compared.

twirt the Lord and his fernaunt. Foz, al wittie men be not there fore Lordes, no, nor pet all Lordes, be therefore wittie men. Ho. no, even the greateff lacke fometimes, afwel as other poore men voe. Some by inheritaunce are honozable, some by faithfull feruice towardes the King, and their Countrie, are highly promoteo: Some againe, by bolde enhabling themfelues, and fome by thrulting on, choppe in at a windowe, when the booze is thus by. Therefore, thus I might reason better. Such a Lorde hath final landes, and little lubitaunce, therefore, his men being more in number, then his landes can well maintaine, and hanging onely on his fleene, living without any other trade, but only their bare wages, are better able to borrowe, then to lend, and muft needes bee very needie, and pet perhaps may bee moze learned, pea, and wittier also then is their Lord and mafter.

An other argument.

Doze fubicces get boyes, and fhall not mightie Kings, bee able to get chilbren' Derein is no comparing at all, fuch as is required. Foz, a King is not therfore fo called, because he can get chilozen, but because he is aman of power, and ordepned of God to rule, for the punishment of vice, and maintenaunce of Bertue. Therefore, thus I may reason right well. The King ru-Icth: Ergo, the Subjects must obeye.

The vie.

Dis place helpeth much to exhort, especially when we reafon from the lette, to the greater, or contrary. Heither can any one that teacheth, want the vle bereof, if they purpole their fayings thall take place.

Of repugnauncie,



Repugnancie Repugnaunce is fuch a bilagreeing fate ofthinges that no one thing can bee the fame, that the other is. by one nature of lubitaunce, as thus. Man, and bettue, the one cannot be the fame, that the other is.

The deuision.

Repugnancies, two wayes divided,

hinges repugnaunt, are benibed into discoppants, and into wordes diffring one from an other, by any maner of meanes.

Of discordances, called opposita.

Iscordants are, when only one mord or fentence, is contrary Discordants. to an other, fo that the one cannot be the fame, that the other is, not pet both at one tyme, and in one place, and in one respect can be in one, and the fame fubiect, as hot and cold, the father and the fonne, fight and blindnelle, light and barknelle, cannot be at one and the same tyme, in one and the same place, of any one fubstaunce. For though one be blind of one eye, and fee with the other, yet we cannot fay, that things discordaunt, are in one and the fame fubitance. Fozthe fubiect or fubitance of fight or blind. neffe, is not properly the man, but the very place felfe, where the fight or blindnelle is . So that blindnelle and light, are not both in one place, a therefore, not both in one fubstance together. For the breatt, the bellie, the legges or armes, are not the fubtaunce of the eye, but the place only, wher pepe bath his natural being.

There be fower of this fort. C Contraries.

Relatines.

.ilyons our Prination.

Contradiction.

Dutraries, are fuch discordaunts , as cannot bee, at one Contraries. and the fame tyme, in one fubstaunce : notwithstanding. they may both feuerally bee, in two fubiects, or fubitaun. res, at one, and the fame time. As whitenelle, blacknelle, vertue. and vice, wifebome, and faolifhnelle. Contraties, are two waies Contraties confidered: for, fome be luch, that if the one be not, the other muft two waies neeves followe, and they are called in Latine, Contraria immediata, that is to fay, cotraries, where nothing commeth betwere: as thus, a wifeman, a foole. Uertue, Aice, Faith, unbeliefe, All these are such, that if the one be not in a man, the other must nee-Des bee. As thus. Such a one is wife: Ergo, he is no foole, If a man be not wile, it muft needes be, that he is foolish. Wee are faued by faith: Ergo, we are condemned by unbeliefe.

Againe, other contraries be fo, that though the one be away, pet the other followeth not therefore of necellitie. for black and white, bee contrary, and pet they bee not fo contrary, that if the white

6100

by to colour be not, the other must needes be. Foz, a man may be high coloured, or fallower cloured, and yet not blacke. Therfoze in such contraries, where some thing may beepnt between the extreames, it is no good reason to say, that if the one be not, the or ther must needes be, and the reason is, that but o every singular servences of such sozt, there be divers other contrasty but o them, as the which come betweet in the absence of other. As if a cloth be not white, it is no reason to call it blacke. Foz, it may bee blewe, greene, tedd, russet, tawnie, pealowe, or any other colour els, as it shall best please the Dyer. Pote surther, that all discordaunts are not contrary, according to their generall word, or common accidents, but according to their preper difference. Foz, if we reason thus.

Sfire is an Element. Ereo, Water is none.

The argument is not good, for fire and water are not contrainly, according to their general word, which agreeth to them both, but according to their proper differences, as in that fire is hot and drie, it is contrary to water, which is colde and morff. Thus some that mainteined counterfect chastitie, were wont to reason against martage, taking an occasion upon that place of S. Paul, where he sayth: it is not good to touch a woman, where he meaneth nothing els, but considering the Gospel then required spice die Preachers, and that it were a clogge to be marted, and some what an hinderaunce to those that should travaile, be thought it expedient to softeare. Not that he condemned mariage, or yet thought women to be deuilles.

Mirginitie is good lay they: Therefore mariage is not good.

Tahere as Airginitie and Mariage, are not contrary according to their generall worde, which is (good) but according to their proper difference: As thus.

Sairginitie is a lingle life, without knowledge of carnall act.

Cherefore, Mariage is not fo.

Therfore, this word (good) in the aboue rehearled argument,

both Agnifie a thing granter of God, and Alowed by his will. which both aswell comprehende Pariage, as it both Airginitie, therefore this argument, is of no more force, then if I thould fay. Oslindneffe, is callen pudoopai widen Cirische ablence of that think, indicag ton sisonmeraning, ogg Light have beene And yet there is no man, but will for that both thefe two vernature hath viterly venyed, the nift of fee and 12 G. food ara asl Sinne is called tealund anadanamainna defenction of thee Aree poore men baue none, offendoon menn Whereas God hach ginen, book high and tow, rich and poors. the spirite that that live ever Butthis Theake, to fet forth more at large, the fondnesse of the other argument, concerning Da-Centences grainsaying, are two propositions, the one despeis that, which the other-stimilising regent. Chain is in the Sagainiaying. At away one of the fe contraries, where nothing commeth betweene raller immediatacoperaria ; hiro ene other mult needes followe, which is not true in thefe contraries, where some thing commenher werns them, easted book fur de diedick a Relatives dre those which are compared among themteldes. or ela referrento fome otherio Apa father, a fome ! Athalter, a feruaunt. A King, a subiect will sing sonal schana ono an, effraute shings of ofhe generall rule. I Fone of the Relatives be, the other mud neeves be : if the one be not, the other cannot be neither. The maner of reasoning Dou art my feruaune, why over thou not know me, to be thy Wafter . Thou art a Subiect, and will thou take in hand to rule. Politation, is the ablence of that thing, from a lubitaunce, Privation. which by nature, might have beene there. The habite, is the haunig of that thing, in the fubitaunce, which nature bath graunted to be there.

The generall rule. Clerppination, is the deliruction of that, which by Macure merites of Actus Christibut the other is truc: Ergo, this is falle.

The

voth Agnitica thing gainsled of Google and Tovicd by his will, which does not after the will, which does not after the convertible and the convertible and the convertible and the convertible of the conve

Blindnelle, is called privation, bedaile it is the ablence of that thing, which either by nature was, or might have beene in the swift duccal Meither not hamp man, called none blind because nature hath otterly denyed, the gift of seeing that stones.

Sinne.

Sinne is called prination, because is the bestruction, of that great goodnesse, which God powies into man. And therefore God institute punisher behold; that have for sattle first rate.

stom (into the file which for gainfairing saintains). (et fort) more

Sentences gainlaying. SEntences gainlaying, are two propolitions, the one verifting that, which the other affinisms, wether. Christ is in the Sacrament really: Christ is not in the Sacrament really:

The one of the two propositions be grammed on the gram's the of thermust present be grammed to be stated by the control of the must present be grammed to be stated by the must be so that hoth of them should either be take, or falle, at one and the same tyme. Alwaies prouteed, that here been no boubtfulnesse in the words: for if one words signific diversity, then may both propositions be either true or false, at one and the same tyme. As thus.

Christes flesh.

S The fleth of Christ mofficeth greatly.

In their two propolitions, there is no contradiction, or gainlaying, but that they both may be true, at one and the lame time, confidering they are both diversly taken. Christes, slesh eaten and the wed with but teeth, profiteth nothing. Christes, slesh come be pon the Crosse, profiteth much as the which parchaleth to all beteeners, life to ever.

The matter of realoning.

If we be instifted freely, through the onely merites of Jesus Chills then this is falle, y we are not instifted, onely through the merites of Jesus Chist: but the other is true: Ergo, this is false.

The

enments . A King, and manhabouffe one is placed among th If privation, contradiction, pobeontraries charinancoiacle follow, conditional arguments are made, with the addition of fome one communation, of the which, whether one is true, the other muft ncebes be falle, as thus. Gither the foule is immortall. of els it is not immordal, but y first istruct Ergo the lecoo is falle

Den haue we the ufe of this place, when we reafon, and Wordes diffe. proue that one thing is not the fame, that the other is, ring. as King Lud is not the fame, that Iulius Cafar, or Bru- King Lud. tus was: King Lud builded London, of whom the Citie had his name, being called Luds towns, and afterware, by alteration of Tetters, callen London. Erge,neithen Cafar pam Brums, builded the same . Difeondaunts called uppofice are not the same, that words diffring are, called differentia. For afmuch as where discordants bee, one thing onely, is fet againfran other one as for example . Mothing can bee fet ag aint brightnette, as vilcorpant, but onely parknelled nathing dan beelbraga inth beate, but onely colde, and foin other . Burinthis place there then heary thinges differ, from some one things, and what foreignat the fame, that an other is may be called a worde diffring in Latine differens, of disparatum. Socrates is a man: Ergo, he is not an

Chinges differ fower males, eitherby numbring. As cuery Thinges dif-Lugular man, differeth one from an other . James is one, and fer fower John is an other. Dther biffer in their kind, when thep are com- waies. prehended under diuers kindes, as Beauis of Hampton, and Arundell his horfe: Dreis Alexander, and Bucephalus Fer Beauis with Alexander, are comprehended buder man, as their kind and speciall, but Arundell and Bucephalus, are compachented buder this word horse, which is kind, or speciall buto them both. Dther biffer by the generall word, when they are comprehended buder diners generall wordes: as this word Baptisme, and SDagillrate, the one comprehending under a Sacrament of God, the other buder a certaine ordinaunce of God. Lattly, wordes biffer by their most generalles, when they are placed in divers predi-79.ii. caments.

Dre,a Stone, alborle or any other thing elst nor, stoller

Viennaken

assitefies.

caments . A King, and manhoode, the one is placed among the Relatives chefecons isin qualitie, sidannos noitauiqu

follow, condition, slurismeneged Trave, webite aborien

tale cannot make thinges, that one much viffet to bee of one needen be falle, an thus. Either the foule in me stuten

it a videal sill of Thomaner of reasoninguini ton el il ala to

The reason from morbes differing wegatively altogether.

From fuch as differin number, we realon thus."

Such a one is called Thomas, therefore he is not the fame. that John is, Peteris not Paule, nor per Pauleis Deter. Fatth is not workes, nor permorkes are faithfus bu I mill and

from fuch as differ in kinde alpus, Jamaman theretoie & alles London. Eiffand stunda sait only ad ton elugoff

Afrom fuchas biffer bythe generall worde. . amal ach dad

I dia bozome plaine cloth of thee, and who voell thou require balconte bee, one thing anely, is fet age som de soule calic

From luch as differ in predicament, anidio Se. signato tol

Clerene is a qualicie of the mino, therfore it is no fulltaunice. frer knowledge attained, eftertie is molt necettary and happie shall be bee, that with fkill abbeth war. tife, for then learning is bell confirmed, when know

Panatum. Socratord nitured appeal

Vie maketh

masteries.

Therefore, confinering I hane ferforth the places, I thinke it necellarie after knowledge of the lame, to destribe matters by co uery one of them has thep lye in opers that other may like wife, when any question commethin controversic, go through the plas ces themselues with it, and examine eucry worde, by euery seue raliplace.

And to make this thing more plaine, I will goe through the places, with one certaine worde, and looke what helpe I than finde there, for knowlenge of the lame . The worde thall bee (a King)or(a Magistrate.) de acoustinant de la

The definition a literana a mindratine

The definition of a Magistrate, Guery King, or Magistrate, A king declared by the pla is the minister of God, for a good ende, to the punishing of naughces of Logike. tie persons, and to the comforting of godly men, and

The

The generall rule.

The minister of God, in the me der a partition of the god

The kinde. my manuar to annil

Cither a Typaunt, og a godly King, the one rulethaccording to his luft the other according to right and Juffice.

and adout as dumnin Wordes yoked. anand ada as anduladata

The Officer, the Office, to beare an Office, if the Office can not be fpared, the Dfficer cannot be fpared.

Adjacents necessarily joyned.

Milebome earnel labour, cunning in fciences, fhilfull both of warre and peace, thefe al muft needes be in every Magiffrate. Adiacents adioyned casually.

To be liberall, to be frugall, to be of a temperate life, al thefe happen to be in good Magifrates.

Deedes necessary.

To befende Religion, to enact godly Lawes, to punif offen-Ders, to befend the oppreffed : all thefe are necessarie in a King. and are never found in a Typaunt, will select desectation stuge

The thing conteyning.

Moses, Dauid, Salomon, Ezechias, Iosias, Charles the Emperour. Edward the firt of that name King of England. The efficient cause. The chief of

God himlelfe, og els the egoinaunce of Gob. O moit worth

The fecond efficient cause of the I amin's unit

Unquiet fubiccts, rebelles, bilobevient people, are the caufe why Magistrates are ordeined, that the rather thep may bee ru Ich and kept in good order.

The ende of a Magistrate.

This ende he must necdes observe, that alwaies the people Live in quietnelle, & in honelt convertation palle their whole life.

The effect, or els the things done by a Magistrate.

Beace is made, the Realme enriched, all thinges plenteous, but where a Typaunt ruleth, all thinges are contrary.

mark it Ham aid The auchoritie grave of the munit soon

The rill to the Ramaines, let enery foute bee labiect to the powers.i. Beter.ii. Be lubiect to the King. il der motante orm

though

P.iii.

Things

Obedience.

lo gairs frad

Things incident 4DE Scepter is a token of Juffice, even as a wordels r figne of revengement, or wath, paying of Sublidies, Cares, Tributes, Rent, or any fuch like, Deomen of the Garde, and al other waiters, Soldiours in warre, the obedience of the lubiects, the honour given onto him, triumphes made, running at the Tile, fighting at the Barriers, fighting at the Tournep . All thefe are contingentia to a King, that is, although thefe thinges bee not in a Common wealth, pet map there be a King, pea, and although there be no king, in fome Common weale, pet thefethings may be every ech one of them, as it was in Athens, where the people had the rule of the Common weale, and al was referred toutheir itibiremented of the und se of the right se

Similitudes मुख्य प्रकार को कर का मामपार है

Gouernance.

Dat which the Sheepeheard is to the Sheepe, the same is the Magistrate to his Subiects. That which the mafter of the Shippe, is to the Shippe, or the matter of an houthold, to his house, or the head to the whole bedpribe fame is the Magistrate to bis Subiects.

Mofes, David, Salgniraqmos esquidTs, Charles the Car

Ernaunts muft bee obedient , and lubiert to their Mafters with all reuerence, as we read in the Scripture: how much more then thould the lubiects be obedient to their king and foueraigne Lord, which by the ordinaunce of God, is appointed

to rule, and to have nouernaunce over them.

Gathering of arguments.

Obedience.

De may fee by this one example, that the fearthing of places. ministereth arguments plentifully. Foz,if pe will proue a Da= gillrate necessarie, ve may reason from the befinition, from the caules, from the authoritie, from the thing conteming, from the adjacents, from the limilitude, and make good reasons for the purpofe. Rotwithstanding, I thinke it not necessary, that pe fearth al the places at every time, and for every matter: but that pe fearch most part of them. And although wee can not finde a good argument in every one of them, per it is well, if wee map nather burthice of fower good arguments. As when wee noe into a garden, wee that not finde all hearbes growing there, als though

of Prickes,

ed benow Josigo.

though the fearch every comer: fo when weelooke in all the places of invention, for the proofe of our matter, weethall not finde in cuery place, a good argument for our purpole . Motwithfranbing, it is moftnecellarie, either when wee will proue a matter our felfe, og elstrie an others labour, which is fet forth at large most elequently : to bring the whole fomme of his long tale, to thele places, and make an argument in three lines of that, which be vilatethutathee Geetes. Cob and bestroug to live pertug

And for our felfe, if we will reason a matter earnestly, it hal bee profftable to fee our owne arguments before hande, berined out of the places, the which thall make us more bolbe to fpeake, when we shall euidently perceive our own reasens surcly grou. Dev. And the better able me thalbe, to confirme our owne caufe, and to anopbe all objections, when we knowe furely by this art, whereunto we may leane. For although other thall impeach our boings, and wreft our wordes, pet wee thall be able evermore to keepe our owne, when wee plainely perceive, whereof our argu-

ment hath his ground . Wany fpeake wifely, which never read The vie of Logike, but to fpeake wifely with a judgement, and to know the Logike. very fountaine of thinges : that can none voe, except they have

fome Ckill in this art.

Therefore, what dinertitie there is betwirt a blind man, and him that feeth, the same difference is betwirt a wiseman unlearned, and a wifeman learned . De have feene the commoditie of this art, by this one worde (Magistrate) which I bio applye to enerp place, that might give any light, for the making of an aroument . Maw pe thall have a quettion fet forth, and both the parts of a propolition, referred to the places of invention, that thereby ne may knowe, wherein the places boe agree, and wherein they Doe not. for whereas the places agree (that is to lay, all things are referred to the one, that are referred to the other) there the propolition is good, and the latter part of the propolition, is truety fpoken of the first . But where the places one not agree (that fa to lap, fomethings are referred to the one worde, that are not referred to the other) there the things them felues cannot agree. 3 will ble this queltion for an example, whether it be lawfull for a Priett

The Marriage of Prieftes. proued by Logika

a Prieft to macry a wife, or no . And first of all, I will examine a Prieff, and applye him to allthe places. Mert after that, we will referre a wife to al the places, and fee when we have bone, wherin thele two boe agree, and wherein thep boe not agree!

From the definition.

Preacher is a Clerke or Sheepehears, which will gine his life for his Sheepe, intructed to fet foorth the king bome of God, and belirous to live bertuouffp:a faithfull and a wife Steward, whom the Lord both fet ouer his houfe, that he may gine the houshold fernames meate, in due time.

From the generall worde.

Minister, a feruaunt of God, a holy man, a Golpeller, the ininifter of Goo, thould bee upzight in his living, faithfully bes Rowing the morves of trueth.

From the kinde.

D Eter, Paule, John Baptist, Esay, Esdras, and Stephen. Ambrofe being a tempozall man, was after that a minister of the Church. Chrisoftome became of a Latoper, an earnest Breacher Chrisoftome. of Goos worde. Dea, Peter and Andrewe, both were fifthers, therefore temporall men may bee called, if they bee worthie, and petire this fpirituall function.

From the propertie.

T D be meete to teach, to be gooly wife, to boe, and to teach all thinges, that they are commaunded by Gods booke. Saing Hierome in his Epiffle to Nepotianus, as touching the life of Preachers, lapth thus. I will not have thee pleade caufes, and to be a brabling tangler without all reason, but I will have thee to bee a faithfull minifter of the Sacraments, and very fkilfull in the Lawes of the Lording and and and

The whole.

D be brought up in the Scriptures, enen from his poutly, to be godly in convertation, and wholy to be infructed with al thinges, necellarie for a Preacher: who focuer is thus armed is worthie to be a minister in the Church of God. This argumenc is derived from the whole. ang s

S.Hierome.

The

The partes on santoines silvalished cod To invent matter out of the Scripture, according to the aptnelle of his hearcre, to beck his boings handlomely, to place his fentences in order, to remember what he fpeaketh, and to beter bis wordes diffinctly, plainly, and with louve voyce.

A preaching, a preacher, to bot the morke of a preacher. Timoth.iii. De that by his Preaching edifieth, the fame man i. Timouin. is a Preacher.

Things cleaning or adioyned to the substaunce.

Labour, biligence, wit, knowledge, fobietie, gentlenelle bertue, Pariage, an earneft befire to bung by bis Chilozen well with other fuch. A Bilhop mult be without fault, the housebande of one wife, matchfull, lober, modelt, herberous, apt to teach, no great ofinker of wine, no fighter, not given to filthplucre , but bpzight, bopbe from bawling, from couctonfuelle, ec, i . Tim, it i. Timo.ii. The maner of doing. The man and and an influence is

To feeve Chiffes flocke, to put his life in vaunger for the florke committed to his charge, to bring up his flocke, and fami-Ip in the feare of God, in the knowledge of his more, and in Due observation of the same. The control of the same English the

The thing conteyning.

Hierome in the first booke of the commentaries, which bee Hierome. mabe bponthe Galathians. 1. Let be notthinke, that the Bofvell refleth in wordes of Scripture, but in the fence, not in the outward rinde, but in the verie beart, not in the leaves, but in the perie roote of reason. Let the wordes of Christ owel plenteously in you, with all wifebome, Col. 3 . mitter of and and it and I

Thematter o smel of ossiclostill oraseflaer

The word of God, the old Testament, and the newe, Iero. 1. Behold, I have geven my morres into thy mouth. The shape or forme.

The shape may be taken of the conversation, speach, spirit, eq the maner of Preachers living. Manage of Manage and and lating of the dailed

The efficient cause.

The Arte of Dooike.T

i.Corin.ii.

Iohn.xviii.

God himfelfe, che Scripture, good Pieachers, Cuangelikes, the Lorde will give his worde, to those that preach plentifully. Platine levii. I haue planted Apollo hath watered but 600 gireth encreafe. bis mosors billinering, plaining, ambiers de bopre.

The ende of Preaching is, that the wicked might be converted to repetitaunce, and the fulf man kept in his paright lining. at by his Beeching eviderb, the failings it inchi

Things doen by vertue of the cause. Who said a el

To winne men to Chait, to make mens conferences quiete, to mouethem to praier, When Deter made a Sermon out of Actes.iii. hande, there was about three thoulands conversed, to the faith of the Golde W, that lette laine date ad from the affaire

somedaling adwhat is appointed to him, and dania dans on alreated the proper to this reasoning. Idricarly no

To trubte earnestly, and fearth the feriptures, that he mate in omiT proue a true minister of God, to line a good life, and felie be'pe a housholde, that he maie be herberous. Cofeene Christes docke, salls off life in vaninger top the

"The church, the pullpit, the belliarie, the chauncell. I fpake openly in the Stingoge, faith Christe, and in the Church to all the Jewes that came thether, and I fpake nothing in corners.

· anThertimean an olde man, an elverly man, an olde man, co preach earlie and latei Timothuiii. Let no man contenme thy pouth.

of an source of the Thinges annexed?

To have some Aipense for his Pleaching. Worthie is the

labourerito hauchis mages. Math.x.

The other places folowing; betaufe thep are not abfolutely confidered, but referred to fome other, and eurr haue respect to the nere wone, which is rehearled in the quettion of that, which went before, they can not feuerally be handeled in one worde: and therefore, pe muft marke the whole queffion, and in one argument comprehende afwellthe wife, as the minister. Maw therefore, pe thall have this worde vivor (a wife) veftribed throughout the places.

The

. H.ouriTs

Geneim.i.

A-Rotles

boyes.

os on himselfe, the seninimished Than bee the boult hand a A mile is a inguanthat in lawfully recently into the fellam. with of life, for the encreale, or agesting of children, and to avoice A wise. eber, and the man ber in likemile : is Godhi peleti fueb affections shrow ilerseps redicut, and tuil agree A wife, is awoman. ment, poth make up all the matter. The kindes on T A chafte wife, a femines wife, a manesty wife, ourly of maie ble the proper names of women, for the kinde it lelfe. As I Were. tia, Cornelia, Portia, Hipsieratea, &c. Chilosen goodpinfigured of the ball operes.
Things appointed for length with pair To bring forth children. Copicale ber houledand, elong sier The whole woman her feite alcogether. und solt sol airaliansu The partes. The head, the brette, the armes, the backe, the thigh, the harte, the vaines, bloud, fielh. D pong woman, of an old Arid of aith, it is meete ... men Doutewife, tike to ove the mothe of a wife. She poetli the valety of a good wife: Ergo the is a wife, She handleth althings foule wifely: Ergothe is a nood houte mife. amin out and an audi and Wordes adiolned as so The loue in marine, care ouer the familie, keping of bet felfe Royes beget to one housebande, to be obedient unto him, love of her thildien riage, or no: for cholestic sellent entre, no man boubteth, but To be obedient, to be fhje welhaken, to be knappill, to bime by her children well, to live in marriage with her housebande. both at bed, and at boyde, according to the will of God. and at the thing conteining. e Che moman ber feffe. caule the hards a hour of Boa 1911kin say any moman be called a The bodie, and foule, of the woman, and the man, are the matter of maringe, the contunction it lette, is the forme of it. doction our ria micoline opawen thele wordes, the Peacher, ans

i.Timo.iii.

God himselfe, the Stripture, set a man bee the houseband of one wife. They will be two in one flesh. The cause that one woman is maried to a severall persone, and liketh him before all other, and the man her in likewise: is God himselfe first, that kindeleth such affections, next after, their consent, and full agreement, both make by all the matter.

The endenied I

Co bring foorth Children, and to keepe them faule and to as unifered to as unifer

tia, Cornelia, Portia H

The effect.

Children gooly instructed, the house well ordered.
Things appointed for some end.

To please her houseband, to live a good life, to prouide things necessarie, for the furniture of her houshold.

The place.

The house, the chamber of we dlocke, the half, or parlour.

The time.

Aristotles mind, what time men & maidens should mar-ry.

Boyes beget boyes. A yong woman, or an old. Aristotle saith, it is meete for mento marrie at rervictor maidens to marrie at eighteene, but then was then, and now is now, all things in this world, are ripe her tope their time. I meane, not that honestie it solfe is so, for I ner uer knewe it ripe as pet, but ever rawe. But thus pe see the time of mariage, was not so hastely looked for, as it is nome. In this wollde a childe thall scant be out of the shell, but he shalve sure to one, or other, p which I voude, whether it may be called a marriage, or no: for, those that be of ripe peres, no man voudeeth, but if they can agree both, and have their friendes good will (for, that ought to be sought for, and also obteined) the mariage is altomed before God.

Words annexed or knit together.

Mariage is referred to this place, for a wifais localled, becaule the hath a houleband, neither can aup woman be called a
wife, except the haue a houleband, therefore, the is placed among
the words annexed, that is, where one thing is knick an other, fo
that the one can not be, except the other be allo.

Rome, that meehaue brawen thele wordes, the Preacher,

and

and the wife, after this fort, throughout the places, fo farre as me coulo: wee fould compare them together, and fee wherein they doe agree, and wherein they varie. Let us compare the Definitions together, and we thall finde fomewhat even there, where thefe wordes bee (beliring to live bertuoufly) which shall geve light for an argument, as thus.

- Whofoever belireth to live bertuoully, must marriea wife. Trans The Printer and dagoli

Tuery true preacher of Gods worde, delirethto live vertuoufly. It was and and

(Ergo, euery true Pacacher must marrie a wife.

20 Mow, if myne adversarie will deny the proposition at large, ralled the Major, then can I doe no good with it except I find formewhat in the befinition of a wife, which is agreeing to this aboue rehearled mopolition. I finde in this wood (wife) that the is married for the increase of Children, to auopde fornication. Then I reason thus, for the confirmation of my purpose by the argument, valled Sorites and a determine of at the best

Taboloeuer velireth to line vertuonfly, delircth to anoppe fornication, and the

Wholoever belireth to anopbe fornication, and can not obtaine it by praier, or otherwife (as to all men it is not given) the fame perfone belireth marriage. Ergo, whosoever bestreth to line pertuously, desireth marriage. Districtions mor

Againe, the generall word of both thefe vefinitions, giveth light for an argument. Euerp wife is a woman, euerp Preacher is a man, and nature bath orbeined, that man and woman may live in marriage (if they be fo vilpoled) of what begree, condition, or fate, fo ever they be, nothing in all the Scriptures to the contrary. Therefore, I may reason thus, was add a for a man

Cathat fo ever is man, that fame map marry a woman

by Gods ordinance. On his tollie war

Euery Dieacher is a man. Ergo, every Preacher map marry a woman by Gods mien ice de le Perchere may la ministration de la commence de la commentante della c

3 110

D.iii.

Euch as I have doen, in thefe places, comparing one to an other, fo pe may boe in the relidue, and where pe fee any thing ferueth for your purpole, that they agree together on both para ties, pe map we the fame: if they boe not agree in fome places, pe may refusethem, or els so mollifie the thing, that such repuga Incommodi- naunces, may not harme pour cause at all. As where it is in the mordes abromed, that a moman is often times ouerthwarte, fromard, bifobebient, careleffe ouer herichilozen, for afgluch as thefe be no causes of mariage, thep hall not hinder mariage, for a goody man will beare all aduerfity, and fuffet fuch euill hap, and not therefore efchue mariage, because these incommodities channe in marrage. Row. I will enter into the other places. which por not feverally handle one morde, but have refrect ever more to an other land fo by knitting together of the things. or feeting the one against the other, the truethofour purpose is

espied, and the cause confirmed. Die oberrande de de deiring ei The From the similitude. The notary mad I

Similitude of marage.

ties of ma-

riage mittiga?

Ashe is not to be commuted a good Gardiner, or a good or there keper, that is content with fuch fruit as he hath afreadie, onely cheriffing his olde trees, and bath no care, neither to cut boune the olde, not pet to fet newe graffes: fo that man is to be coumpted no biligent member in the common weale, which bepng content with the prefent company of men, bath no minde to Excrease the number of people. Ind remodedid , one's

From aucthoritie.

thor of mariage.

God the auc- in Afthe great worke man of thinges, God almightie bimtelfe, after the floud, being reconciled to man, made this lame (as me reade in the feriptures) that men fould not live fingle, but encreafe and multiplie, that the earth might be filled: and feing allothat Chilf himselfe since that time, bath allowed mariae e by a miracle, by chaunging of water into wine, which miracle mas the first that be did bypon the earth, and feing Paule also biddeth enery man that can not live chall, to marry, and that it is better to marry, then to burne in filthie belires, and beliors this, willeth a Bifhop thould be the houseband of one wife : it mut needs be, 'p prachers may lawfully marry afwell as any et uce oth: E m.O

other temporali men. and Hagla Dadi and Additional and Additional

It is alhame to fee baute beattes, obep the Lame of Mature, and man, efpecially a learned man, and a preacher, like a foute Giant to frive with nature, and to be contrary to ber bidding.

From the greater to the leffe.

If the daughters of Lot doubted nothing at the matter, to lie with their owne father, when he was monk, thinking it better to Lots daughprouide for encreale by filthie luft, then that mankinde fould des ters. cap: thall not then a meacher, which thould have regarde for the encreale of mankinde, and also a belire to auoide fornication. marry, if he be disposed, or otherwise cannot live chaft's

- Ya uma la morada el o Of discordantes en paga ai

De may reason from the contrarie, thus: If birginity be a thing geuento Angelles, and almost aboue mans reach, then mariage is at hing proper toman.

From the prination.

If the lack of children, be athing hatefull to man, then the hauing of children, is athing foifull to man.

From the relation.

If a Bilhop be allowed by the fcriptures, to be a housebande, then is be allowed to have a mife, to by the Scriptures we reade, that he is allowed to be a houseband, for Paule faith: Leta Bi-Mon be the bouleband of one mife. Ergo he is allowed to have a one man feethfully crossife same and

From wordes differing.

That word is called a differing word, wharfoener it is, which is not the fame, that an other is. As thus: A Preacher is a man. Ergoheis no Gob. Prieftes be men, as other men be, an that foine married men ere no we, haue well knowen. Therefoze, be map marry a woman, if be can not live chafte, confidering there is nothing in all the feriptures, to the contrarie.

As I have boen for the office of a Prince, and the mariage of a Dicft, fo may I also goe chrongbout the places, with any other matter, that is nowe in controverlie. its of

As Raith, worken, Penaunce, the Sacrifice of the maffe, Bancisme Mani

Baptiline, the Lawe, the Golvell, fynne, flounder, rule, Preasching, and every other thing, that man is bound to knowe.

Faith defined

What is faith': Faith is a trust and full persuasion, where by onely we doe assure vs, that our sinnes be forgiven vs, and we accepted as suff before God, through the merites of Chist.

Orthus. 3di mo

Paule in the Epistle to the Hebrewes. Faith is a sure confibence of things, which are hoped for, and a certaintie of things, which are not seen.

The generall word.

A fure confidence, and a cercaintic of things=

The kinde.

A faith which is occupied about things, both corporal, and alfo spirituall, believing that Chill was both God and man, by whome saluation is attained.

The difference.

Things, which are hoped for, and the which are feen.

The propertie.

To beleeue affuredly, and truft the promifes of God.

The partes of faith.

The true faith hath no parts. Albeit faith is divertly taken in the Scripture, for, there is an historical faith. As I doe be leve that William Conquerour was a king of England.

Faith diverfly taken in Scripture.

There is also a fultifying faith, whereby I looke affuredly to be faued. There is a faith, when one man faithfully promiseth an other, to do this or that, and will stand to his worde. There is also a faith of miracles, whereby the Apostles did cast out denils, and helped the diseased persons.

Things adioyning to faith, and also things annexed to faith.

Hope, Charitie, to be good to the poore, to forbeare from wice ked attemptes, to speake well of all, and to eschue excesse.

The thing conteining.

The mind of man, or the foule of man.

The efficient cause. I fis sound a said

The worde of & DD, or the holy ghost, stirring the heart of man,

man, and comforting him in the merites of Chriffes pallion.

The end of faith.

Life everlatting, which is given freely to every beleever, that confelleth in his heart, Jefus to be Christ, and affuredly trusteth to be saved, by the onely merites of his passion.

Contraries.

Unbeleefe, Defperation, whereby man falleth from God, to

his biter vainnation for ever.

timit

Thus we see how large the vie is of these places, for not only shall any one bee able to speake right aptly, and very well to the purpose, when sower he shall seeke out the trueth of any cause by disigent search, and raunging in these corners, but also hee shall largely set out his matter, with much delite, and orderly tell his tale, with singular profite, and passing gaine. And therefore mould wish, that Logike were alwaies the square to rule out talke, and made the very touch stone to trie our reasons, such as in weightic matters, sul oft are alledged, and then I would not boubt, but that folly should the sooner bee espied, and wise mens sayinges the better exemple.

Of disputation, or reasoning, what it is.

Pat is called a disputatio, or reasoning of matters, when certaine persons behate a cause together, and one taketh part contrary but an other, the one aunswering, and denying, and the other fill apposing, and confirming the cause so earnestly, as he can, whereupon after harde

holde, and long debating, the trueth either appeareth, or els they rest both upon one point, leaving the matter to bee adiudged of the hearers, upon the knowledge of both their mindes fully had, and perceived. In all which matching, and tugging together, this would bee observed, that every of them keepe their owne standing, that is to say, the aunswerer must still vie stat denying, and shake of such light reasons as are alledged, by the helpe of imagement, which is the strik part of Logike, wherein are divers rules and lessons set south, especially so, that purpose the apposit

fer mult fight with meapon of his wit, and kill builde up that, which the aunswerer ooth overthrome, never leaving to follow, and confirme his cause, till he have brought the other to some such point, as he shall not well be able to auopoe. And the rather to excell in this behalfe, he must use the second part of Logike, which is called Invention, where he may have arguments at will, if he search the places, which are none other thing, but the noze house of reason, and the sountaine of all wisedome.

The office and duetie of the appofer.

JA al gree wit take

A al debating of caules, warines is ever thought great wiledome. And therefore, he that wil them wit and learning, must be good adultement, and take great beliberation with him, and evermore have some cheese ground in his head, whereunto

be mindeth to leanell all his reasons before hand, that won the graunt of them, a weightier matter may euermoze be obtened. And whereas the auniwerer perhaps thall finell where aboutes he moeth, and therfore will feeke ftarting holes to escape, and flee fuch Daunger: The Difputer muft almates keepe bun in, and fuffer him at noh and to flippe away, but force him fill, to aunfwere the propounce argument directly, that either be graunt the argument to be true, of benigh it to be good, of els fheme wherein the fault is , by either opening the boubtfulneffe of some worde. or veclaring plainely, the wrong knitting and lapping by of the whole reason. And because where many words are spoken, arcat. aquauntage may be taken, the appofer thall in as fewe wordes as be can possible, comprehend his whole reason, and framing it in good order, thall force the adverfary, to make aunfwere buto the parts, plainely, and without cloke, or boubtfull bealing in any mile, that boon his open and manifest aunswere, a fresh reafour may out ofhand be framed, and fo one boon an other, gathering reasons from place to place, so long, and so often, till at length he bee brought to some one thing, which he hall not bee able by reason to benich. And this would alwaies beeknowne, that the fame reason which proucth, should alwaies be either more large then

then is that thing, which is proved, or els of like weight a largenelle with it. And lo wee reason from the generall to that, which is inferiour to it: and also from the effects of thinges, to the caules: from the definition, to the thing that is befined, and likewise from all other places of invention, after the same sort.

The office or duetie of the aunswerer.

HE aunswerer also must be as ware, and as wille, as the appoler is, sicking by al subtile meanes, to cleape such trappes and ginnes, as the crastinesse of the appoler hath layed out for him. And therefore, upon re-

bearfall of the argument, it is needefull and expedient for bim. to repeate it unto himfelf, in the felf fame order, as it is fet forth and fpoken by the appoler, and after a little paule, to make fuch an aunswere, that the appofer may take little abuauntage thereby, and at no hand to graut any fuch thing, that may afterwards turne to his owne harme, the which full oft both happen, when wee graunt that, as a trueth, which is plaine falfhoode, or benye that to be true, which is most true, or allowe things abfurd, to be coumpted as lawfull. And pet where as things in outwarday. paraunce may feeme true, which are nothing fo, but have onely the outward thave and colour of certaintie: the auniwerer must earneftly take beede, that then be bee not deceived. For if one inconvenience be graunted, a thouland mishaps boe followe byon the fame, and a wide gravue is made oven to enter into al errors. Therefore, the aunswerer must at the first hearing of his argument, marke whether it be made according to rules of Logike. or otherwife. For the matter and enery part of the argument, map be true in fence, when the framing of it together is full bab, and therefore in fuch cafes, the argument muft be refused, because it is not well proportioned, neither yet haved in order, according as the rules of making arguments, done everinoze require. But if the argument have his due forme and have, then must the aunfwered marke the trueth of his argument, and if the allegations beene either doubtfull, orbntrue in fence or bnderstanding: the fame mult be refused out of hand as bulawfull, and of no force, to R.II. confirme

ments, the one of these two wates must alwaies be view, that eicher we verigh some part of the argument, if the matter be altogether falle and outrue: De els that wee open the doubtfulnesse, of euill knitting of some worde of sentence, by making a distinction (as the Logiciens terme it) and severally softing such thinges, as then were thought, to be euill set together. And thus the aunswerer being ware in his doinges, may give his sudgement, without great daunger, and softened, apposer, to give over his tackling, without any advantage gotten. But soft this whole matter of aunswering to an argument, I doe she we my minde

at large, next and immediatly before the rehearfall, of falle conclusions, or deceiptfull arguments, which doe followe in the next page, where I spake of confustation, and therefore I surcease to talke as ny further in this matter, least that with pubble inculcation of one thing, I may bring texts

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conference spales estamon in force

The places of false conclusions, or deceiptfull reasons.



Dwthat Thane beclared, what an argument is , what the places of inuention bee, how they ferne for the confirmatio of any matter, how every thing is made, in his due mood & figure, and allo thewed the observation of masp things, whereby any one, thall both be affired, that his argument is true (if it be made according to the rules) and

allo may know that it is falle, if it be not made according to the fame rules: I will from benfforth fet out the maner of veceinful arguments, called in Latine, Reprabenfiones, on faltaces conclusi- Deceiptfull uncula, euen as Aristotle bath let them forth . Albeit, there is no arguments, argument so deceiptfull, but they may easely bee anoyded, if the or falle conrates bee marked that are rebearled before concerning the true making of an argument. For according to the old faving. Contrarierum eadem est doctrina. That is to fap of contraries there is one maner of vectrine, for he, which can handlomely fet forth a Lyon in his thape and portraiture, map judge with reason a L pon euill fauoured painted, & can with little difficultie, thewe the faultes in every place: Soin like maner, if one can make an argument, according to prules about rehearled, in his due forme and mood he can tell allo, when an argument is otherwise made then the rules can beare. To some men, these places of craft that followe, may feeme fraunce, and pet even in weightie matters. the micked have berived their lubtile defences from thefe deceitfull corners. Therefore, because such places, may the rather bee auopoed, and better knowne, I will both fet forth at large, and alfo teach, afwell as I am able, how to confute them . And first to confute, is nothing els but to judge falle packing, and to br Tole by realon, thinges knit together by craft. Therefore the Loaicien, if he will voe his part, muft not onely fence himfelfe, for confirmation of his owne caufe, but mult there with al overthow the affertion of other, and also by reason move their sayinges to R.iii.

be falle, which by veceipt would enneigle the weake.

The maner of confutation, two waies considered.

Confutation two waies yfed. An aunswere three waies.

DR the first, either we purpose by disputation, to aunswere fully to the matter, or els fecondly (if power want to compaffe that) we feeke fome other meanes, to fatiffie the man. made to fatif- and that three maner of waies, either by making the obiection fie the perion feeme leffe then it is, or by bunging fome other example against it, or els by feeking fome meanes, to goe from the matter.

We make the argument appeare flender, when we receive it laughingip, and declare by wordes, euen at the first, that it is no-

thing to the purpole, and fo abath the opponent.

Again, we turne an other argument in our adversaries neck. when we bring an other example againft him. De els when wee charge him with a like fault, and lay fome greater matter in his bifh. Lattly, wee thift away from the violence of our abuerfarie, by making some vigression, or giving occasion of some other talke, whereby the aduerfarie, either is driven to forget his arque ment, or els being blinded with too much matter, is forced either to goe no further, or els to thinke himfelf content. In all which maner of confutation, when we purpofe to put a man to filence. I would with great moderation to be bled, and as little aduauntage taken by fuch meanes, as map bee possible. For although it be a poore helpe (as in beebe it is none other) pet many a man los fethbis estimation, by much bling of fuch fashions. It is a world to fee the fubtile braine, of many bragging bodies, which with bold countenaunce, beare an outward hadowe of wifebome, bauing onely the Malking vilage, and lacking the naturall face. They will Cande Courly in mainteinaunce of an butrueth , and with countenaunce feeme to thewe it: pea, and by their bold beas ring it out, almost perimade the heaters, that they onely have the true part, and that other are altogether beceived. They will fap. that no wifeman would once thinke that for hame, which the abuerfarie betereth wiehout all fhame : yea, they will fap, be fpear keth to to blabilly, and fo ball him out of countenaunce, that he hall not well knows what to fay , and last of all, thep will triffe and top merely, and fo with imputent laughing, make the other paff

patt foeaking. I wil not put any in this memento, as though they were quiltie: but their owne doinges, shall put in themselves, on Gos name, for me. Morwithfansing, I would glably with (as I fapo befazz) that there were a measure weed, and then such do-

inges, might beter be borne,

Wee aunswere to the matter, two waies, either generally, of Aunswere particularly. A generall aunsmere is made three maies. first made to the when the fault is in the matter, that is to fap, in the wordes of cis matter two ther propolition, when they lignifie duiers things, or be dinerfly waies. applied to thewe it plainly: and either benighit as foolil, of els aunf ere.iij. diffolue it, as doubtfull. As thus, the Libertines reafon.

A generall

Thatfoever is naturall, that fame is not cuill.

To finns is a thing naturall. Ergo, to finne is not euill.

Libertines errour.

The feuerall or fecond proposition, is not true. And therefore the argument is falle in the matter it felfe . For God bid create the nature of man, pare and cleane, and fapt, that all was good, which he made, at the first creation, Reither was it Gods will, that man flould alter his commaundement, and I warue from the path of his appointed Lawes, but rather the fuggettion of the dewill, and the weakenesse of our flesh, brought man to hell, beath. and damnation.

Againe, when the fault appeareth in the forme, and maner of The fault in making an argument, wee must beclare that it is not framed ace the forme, or cording to the rules, which require that every argument, fould making of an both be in moode and figure, as I have before fufficiently veclaerd. As thus.

Call Magistrates doe reuenge.

Euery bold bardie man doch reuenge.

Ergo, cuery bold hardie man, is a Magistrate.

This argument being made in the fecond figure, is of no force. confidering it is no moode of the fame figure. For in this figure all the propositions, doe not affirme altogether, but one of them ever both benigh, as it appeareth plainly, to him that lift to fee.

Thirdly, when the fault is both in the matter, and in the ma. Fault both in ner of making, wee must refuse the arguments, and shewe the the matter faultes & forme alfa

faultes plainly. As thus.

Cuery flaughter, is finne. Euery abulterie is finne.

Ergo, euerpabulterie is flaughter.

Firft, the fault is, that flaughter is not well befined . For in warre time, it is lawfull to kill, and cuery man may fand in his owne befence, against biolentrobbers, and rather kill, then bee killed. Thirdly, the argument is in no moode, although it bee in the fecond figure. The particular auopding of an argument, is fine waies bled, either by beclaring, in what Deceiptfull fubriltie it is conteined . De from which of the places, it is wonafully periued. Di to thewe the wrong framing in every moode and fiiii. gure. De to make an argument, with a like realon, and fo to a. iii). uopocthe caule. Dy laft of all, to ble the Araunge Deceiptful pla-

v. ces, which thall be latt rehearled.

And now will I tell particularly every beceiptful argument. that when such a subtile argument shalbe bled, either in disputation, or private talke: any one may espie the fault out of hand, and thewe in which of thefe capcious reasons, the subtiltie refteth.

A falle conclusion.

A particular

aunswering

fine wates.

Falle conclus fions, two waies deuided.

Phrases not knowne, haue

And first a falle conclusion, is a deceipt bled in an arquinent. whereby one under the colour of trueth, goeth about to enueigle the hearer, or thus, a falle conclusion is an argument appearing to the ignoraunt, as though it were true, and pet is nothing true at all. Aristotle both beuide them into two parts. Some bee called vecciptfull arguments, when a doubtfull word is vled, or the kinde of speach is Graunge, and may bee taken two waies, and that the fault is rather in the kinde, and maner of fpeaking, then in the matter or very thing it felfe. Therefore, those that be good Grammarians, and knowe the properties of wordes, and are fkilfull in the tongues, can gaplie well folute fuch errours as be made by the mistaking of wordes, or by falle understanding of phales, whereof in very beebe many herefies, and much falle caused errors doctrine haue had their first beginning. There bee againe some craftic subtilties, which are not in the worde, but rather spring either of the euill knitting together of the propolitions, or els of the confusion of the thinges, that is to say, when one thing is falilp

fally appointed for an other as in this propolition a man map eafely elvictaile packing, which is in the fecond proposition.

Fc-120 Concooth begreta mans sand? Susant

Concupilcence. Chi- Concupilcence both beget sman,

na. Ergo, concupifcence is no finne, mile

The fecond propolitional though it may decrive a man that is not ware, pet it is altogether falle, because nature, which is a thing ordeined of God, both beget man, not the wicked impotent cie, of rather the bettenation of nature, which afterward folowed Pere it is plaine, that mingle mangleris made of thinges, when generation, which thould bee attributed to nature, is referred to concupilcence, because it ig in nature, & nert adiopning unto it.

Mow, for the number and benibing of thefe beceipefull argus The number menes, it is to understand, that there be 13. whereof 6. are called of falle consubtilities, in the word of maner of speaking, and the other 7. are chisons, or the deution salled lubeilties without the worde, when thinges are confouns of deceiptfull beb, when the knitting is altered, and one taken for an other, arguments.

Deceiptfull arguments. and said of or at In the morpe are thele following, and, that names, and a

en dinne Tjas The deubefulneffe of wordes dingil bisot, tuben

ij. The dubble meaning of a sentence. To Dio adoption

iij. The iogning of wordes that (hould be parted. inj. The parting of wondes that should be inyned.

v. The maner of freachle 1904

There bee many finances ad Trive

LL thek names be comprehended bnoer this one worde (Deubefull)notwithtaving Aristotle fetteth forth divers Diversitie of maies, that he map theme the difference of thele boubtfull fubrilies. thinges. For fome arguments have the boubt in a worde, fignifring diversity some in the propertie of the phase some in the joyning together of mortes, and fome other in the ocuionid land bifplacing of the fame , as it hall appeare more plainely, with bandling of thefe places feuerally, in spland D. on his mos

The doubtfulnesse of a worde.

Domonymia, which may be called in Englill, the boubtfillnelle The doubeof one worde, when it lignifieth diverly, is amaner of a fub- fulneffe of a tiltie B.i.

Lawpers

officie when the vereiptis in a word, that hath mor fightigeations then one. Aug the reason is Gjat fuch atminients are not good. because there are fower termes in the two propositions, for the puble repents acquitechone thing in the first propolition, and an other in the fecono propolition. Therefore, nothing is proned in the conclusion; when such soubefull whites are placed in a propolition. And therefore when luell fi fubellete is efpied, a man may benigh the confequent, quing this realon, that it is a fubtilcie, orawire from this place of doubtfuine fe! Dere it is plaine, that mingig mederne mede of thinges, when

ble vnder-Randing,

> cholions, or the depoint

Anne of dub- a still Da-Eucry armeis a lubit sunce made of fleft, blood. prigarde bands, fine wes, and beines? d.

angra linistria God the father hachthrarine!

and all to coller and filor Ergo, Good the flithet is one that hath a fribitance of fleth, blood, bones, linewes, and veines.

aux wererthis knittling is not good, and therfore, I ventab the whole . The reason is, because it is a subtiltie, of a voubfull mord, for in the first proposition, the armie is considered to be such a one , as man hath , but in theleconde propolition , it is not fo ment, for it lignificthibya metaphole, the power; frength, oz The dubble meaning of a fearing , 600 to the od T

Puill two waies taken. All otherexample of T Re-There is none enill in the Citie fauch the 1920: phet, which the Loros bath not vone.

ri- There bee many finnes and Borrible eufles in LL thefe names be compresin Bodiver this one worte

Erger Erger God is the attethaur of lines, and)

Joenighthe confequent: Becaufe there is voubtfulneffe in this warde entitlefar in the first proposition entit ooth fignise, the enill of punillinene y as meeicaltrammontputtealamine euiff. and all punishment entill, which are not sinner more in the foroth monofitionienill voch Conificioffence, auvalt traud binelle that is committed. Therefore, the fedond propolition is not acreeing with the first, anotherfore, the argument is not good. Of no one thing rifeth formuch controvertie, as of the boubtfulnette, and dubile taking of a worde. Scholars dispute wife men fall out.

The miltes ofwordes haue blinded all our bliffe.

Lawyers

distant.

Lawrers agreenot, Preachers ware bot, Gentlemen friu, the Deople mutter, good men que counsaile, women habe their trois Desthis man affirmeth, the other benieth, and yet at length, the bubble meaning being once knowne (when alshings are quiet) endes the whole matter . Therefore, it is good, first to bee well grounden, and furely to flap our felues upon fome one aftired knowledge before we talke of things doubtfull wherein reflech ertour. Belt learneft of all other, is that man onely in mp mind, which feeing repugnaunt fentences, can by realouint are the trueth. Salomon fauth in his Prouerbes. Conthe father fram the beginning created wiledome. The bulearned, the wicked or the ledicious Libertine map take here an occasion to mone that Chitt was man onely, and realon thus and around adam of mile

God the father, from the beginning created wife-Denie. 1) Paragon of the fear fear at

Chiff the Sonne of God is the wifevome of his father.

Erge. Chift the Sonne of God, wastreated from the beginnings and mar aliming Halls

Therefore, it much availeth to knowe the bubble meaning of every boubtfull worde. In the first proposition, wifebome signifirth the morde reuealed, or preached by the mouth of man . In the fecond proposition, wiledome is taken for the fecond person in Trinitie, according to Sainct Johns Golvell. Inthe begins ning was the worde, and the word was with God, and God was the worde. Every one knoweth, that every worders not GDD. and perthis worde (which paffeth all wordes) is God the fonne. which other wife is called the wiferome of his father. A certaine person, that is no small foole, as all men full well knowe, that knowehim at all, being earneft at a time, in commending a 2'ihop of his acquaintaince, Declared to a noble personage, that William Sothis Bithop had a goodly bale voice, and made at one time (q he) mer. as bale a Sermon , ashe neuer heard the like in alt bis life befor, and therefore, worthie to be coumpted a great Clerke, in lis foolish inderement . Who will not fay, that this Bilhop was a: fely praifed.

2130 3

Ambi-

The ambiguitte.

Verses sent to

the Pope.

uing vivers unverstandings in it, as when the words be placed doubtfully, as thus. Cresus Halim penetrans magna pervertet opum vim. Cresus going over the flood Halim, shat overthow a great Empire. Here is not metioned, whether he shat overthow his owne, or an other mans. By the which Dracte in deed, he he ing veceived, lost his owne Kingdome, when he thought to substitute out his enemies, and bring them under subjection. Therefore, when senemies and bring them under subjection. Therefore, when senemies and bring them under subjection make construct two maner of wates, and the parts diversly pointed, make construct two maner of wates, and the parts diversly pointed, make construction is maner of wates, and the parts diversly pointed, make constructing maner of wates, and the parts diversly pointed, make construction is a subject to subject the subject of water subject to subject the subject of water subject to subject the subject of water subjec

which being divertly read, have two contrary meaninges.

A robberie doe not feare: thy God, thy maker,

Califfy mith not one: God fpareth, be thousare.

Otherwise.

trary understanding they are referred to this place. And the ra-

Mobberie boe not: feare thy God, the maker attill punish, not one God frareth, be thou fure.

There are two verles also in Latine, which because they bee very pretie, and may be two wates taken, I thinke it not amille, to set them forth here among the other.

Laus tua non tua fram, virtus, non copia rerum.

Scandere se fecit, hoc decus eximium.

ona 900 In English thus.

S Worthinesse, not wilinesse, godlinesse, not goodes,

Richelle great, and much authoritie, with worldly honour to come to.

These verses being read backward, either in English, of in Latine, beginning at the last worde, have a cleane contrary unverstanding, as thus.

To come to honour worldly, with authoritie much, and great richeste.

Percunco, brought thee, goodes, not godlineffe, wie

Thele

These two vertes were written to the Pope, as worthis such a one, and set upon Pasquillus in Rome, cheer of very love, as A take it: not of the Pope, but of Gods holy words

An example of fuch doubtfull writing, which by reason of pointing, may have dubble sence, and contrary meaning, taken out of an Enterlude, made by Nicolas Vdall.

Meete miltreffe, whereas I love you nothing at all, Regarding your richelle and lubltaunce chiefe of all, for pour perfonage, beautie, bemeanour, and wit, I commend me unto pouneuera whitway and and an amount Socie to heare reporce of your good welfare that sund of succes For (as Theare lap) fuch your conditions are, larged [as) to That pe be morthie favour of no living man. I wat stay and To be take for a woman enclined to bice. mont a fall fi Mothing at all to vertue giving ber pue prices all an appointed Wherefore concerning mariage, neare thought as are stated Such a fine paragonas nere boneft manbought: a mit s dalle And now by theleppotents A boopon admertile, the month That I am minded to marrie you in no wife, which is For your goodes and substaunce I could be content To take you as pe are. If he will be my wife of an ing 3% 610 12 De thall be affured for the time of my life mot darule ad Hard at I will keepe you right well from goodraiment and fare. De shall not be kept but in forome and care! and ad an illing De Chall in no wife live at your owne libertie. Doe and fap what pe lift pe thall neuer pleafe me. But when ye are merie I will be all fad. When pe are force I will be very gladie if will be ac not Withen pe feeke pour beartseale, I will be bonkinde. At no tyme in me thall you much gentleneffe finde. But all thinges contrary to your will and minde, and Shall be bone, other wife I will not be behinde, a 311 To speakerand as for all them, that would one nou wrong, S.iij. 3 will

2) miliconsche bul marinegrie he matt	nor time tout to and Ch.
3 201 any foolish pole shall comber pour	a one, and fee pron. Thud
3 (who ere lay nay) will flicke by pour	exication of the selection
Thus good mittreffe Custaunce the L	ord you faue and kreve.
From Ropsterdopster whether I make	eor fleene.
extigoramontery you no tene be map be	BOLO.
Then this letter purporteth which re l	haue unfold.
The contrary sence of the same,	in the same words
Catego militeffe whereas whose	port workstate all
Regarding pour richelicand lubil	hanne schiefe of all
For your personage, beaucie, veni	. En senancisanans
I commend me buto pou, nevera whi	
Sofie to heare reporte bi pour good w	
For (as Theare lap) fuch pour condition	Faring Theory Later States
That ye be worthis favour: of his lining	in the design of the second
To be abherced: of every honest man	
To be take for a woman enclined to be	E che cabe fai a morrant
Bathing at all to secret a defendant	processes Horse new hold
Mothing at all: to negroe giving here	meditte in an andicate
Wherefore concerning maringement	Canada and a management
Such a fine paragon asmere hone fine	andonabled and a fines
And now by these presents Trong our	oneteristant do monetical
That I am minded fo marrie pour inn	owie somming a say
For your goodes and fubitaunce I co	nto peromenes and to is
To take you as ye are Isope will bem	hemite, ad se and awas one
De hall be affured for the time of mule	161 (9) 931 mm 19 mol 302
I will keepe youright welt, from got	od raiment and face
De shall not be kept: but in sozowe and	cuten adamagnous tradition
Be hall in no wise live: at pour owne	incution of winding
Doe and say what pe lift: pe thall deue	r please me and and socie
But when ye are merie: I mill beialts	Der mheithe and inteledy
Withen ye are forie: I will be wrong far	year Tailor are ad uniged?
When ye lecke pour heartiseale. I wil	The buking and an made Do
At no tyme; in me hall pou much gen	clenelle finde.
But all thinges commarp to your will	mouningers with the hole
Shall be done otherwise: Twill not be	behindeld mon ad linder
To speake, and as fopall thom, that wo	uld boe post mone 100
Thurs graff	Ind E
	-J 2010

I will so beloe and mairtenine, pethall not live tong many 120 any foolif oolee Gall comber pour but Ber comming I (who ere faymay) will flicks by pout till I open at his line. Thus good mi freffe Gultaunce, the Lord pou faue and keepe. From me Royferdopfter, whether I wake of fleepel on Shoth Til io favoureth pound leffe, pe map de bold, a finalist adied Then this letter purposeth which pe have bufolo, affilm dian) and and another The three deceiptfull arguments) and that does Oniunction distrabendarum, a topning together of those The lovning thinges, which should be dissevered, and are either to bee of wordes applied to the things that goe before, or to the things that that should followe after of and out foil to reduce to the tail in a de indian de parted. somem er C Daridthatfoeuer knoweth letters now hathitears ned a veat feith, a feith wichout umschopubich faillighe Deuft adolnoglan nan A Grammarian knoweth letters! 1 3 3 and beid mair, Cialle Ergoja Grammarian nowbath learned them. Derethis Apuerbe (now) if it had beene referred to the firth point, which is as pefee in this morde (letters) and the point af warpe made I when this worde (now) hath beene put to it, all has beene well: but because the worde (now) is otherwise placed, and referred to the next fentence, which is (now hath learned them) it is a falle argument, because this worde (now) should be referred to the first point as thus, at , monthly too or flendil Taboloever knoweth lecters now hath learned the. ofworder tud ad alle A Grammarian knoweth letters now. Har that thould andrana d'Engo,a Grammarian bath learned themal of : and . banyor ad And forhis argument is good, being thus placed, but though this lubtilite feeme childiff, pet olde babes have viet it, euen in the insightical cause of our redesuption, and thought therein to foilathe godin reasoning in icit after theafort, and pet meaning de Golpell. Errollic mater of God, is two biners. Approprion regide along fraith without worker doth duftificanon sine of Faith with-

aut and a faith without bout buildes, is a dead faith and a his and out workes. and als on Gergo a dead faith doth inflife and mes queres

Derennemy fee a falle parking, for, in the first proposition, faith francing alane is feverall preferred to the last word, of the

fame

mith

fame proposition, which is (both tustifie) in the focond propositio. faith is referred to the two mordes (without workes) lo that the fame faith, is not meant in the ferond propolition, that is meant in the first, webe reason is that words are to pned together, which thould not be fo to pnep, for now there are fower termes, wheras by the rules of Logike, there thould bee butther (faith) is one (ooth juffific) is the fecond (faith without workes) is the thirt fa beid faith) is the fourth terme. Anothereason that there bec for mer, is, that faith is first feuerally confidered, which neuer wanteth workes following her, as fruite veclaring what the tree is: not that the fruite both purchace inflification, but rather giueth a token, that by faith it felfe, whereof fuch workes ooe fpring juftis Acation is attainted. In the fecomo propolition there is mentioned a dead faith, a faith without workes, which faith the Deuill himfelf hath, whereas if the argument were true, there thould be none other faith, confidered in the fecond propolition, then was rehearled, and mentioned in the first proposition. I have labous cen the rather at large, to make this mattermore plaine to the ignoraunt, not that it fo much neeved (for the enation is calle of it felfe) but to the we that this bulearned argument is of greater weight, then the other aboue rehearled were.

Of parting wordes that should be loyned together.

Is a deutoing of thinges, which should be ioned together, and a making of wordes seuerall, or els a disseuering of two parts, which should be but one: for, like as by the other place, wordes are ioned together, which should be deutoed: so now by this place, that thing is beuided, which should be all one.

of wordes that should be soyned.

The parting

The law and the Gospell.

The lawe and the Golpell, are two divers thinges!

The worde of God, is the lawe and the Golpell.

Ergo, the worde of God, is two divers thinges.

In this argument (the woive of GDD) being a whole thing of it self, is veuided, and where respect should bee had, to the two partes toyntly considered together, which are nothing els but the whole; partes are severally understanded, and referred to the whole, not both together as they should bee, but severally with

with their properties, as they thould not bee. For the word of God is not the Lame only, on the Golpell oncly, although it frand of thefe two, but is the Lame and the Gefpell both topned together: for whereas a man is made of bodie and foule, the bo-Die is not man, not pet the foule neither and yet they both iop. ned together, make up a perfect man. Againe, not therefore, are the Lawe and the Golpell Goas word, because they are two bis uers thinges, but because they doe both properly belong unto Gods worde. And therefore the Lawe and the Gofpell, are a. therwife taken in the first proposition, then thep are in the leconde propolition, whereupon there are fower termes, contrary to the rules about rehearles, and the administration of the

An other example.

The Articlesof our faith are twelve in nomber. To beleque in God the father, and Jelus Chrift his onely fonne, are in the Articles of our faith. Ergoto beleue in God thefather, and in Jefus L Shift his quely Tonne, are twelve in nomber.

This argument is to be denied, because the boubifulnelle rifeth of divition, for to beleeve in Goo the Father, and in Telus Christ his onely fonne, are the Articles of our faith, and pet they two are not the whole rit in nomber. Therefore, they two hepag of the rif. are wrongly placed, if they be devided into rif. Againe, there be fower parces oftermes. For in the first proposit tion, this parte (the Articles of our faith) commehended the til. in nomber, but in the feconde propolition, the double repeate, that is (the Articles of our faith) doe not comprehende all the Articles, but two oncly, therefore it is an enill argument,

This kinde of argument is bled aftentimes of those, which by reporting an other mans labour, and his well downe beprace the same either by adding or diminishing the same, as by taking a peece of a fentence out of fome bocto, and applying it for their purpose, or by adding more then they finde, as both deuines and Lawiers oftentimes full ungodly have been, not regarding the whole course and execust the thing, but taking out patches and perces, to ferue their ungodly purpoles, which in

the a but beda boll slora

medicate of

A Romin

realon fo

ltification.

Faith is a worke.

of focache.

68

beebe made nothing forthein: neither thep themselues voe titvertance what they bring, when they one not marke the whole courle of the matter. The Romifbreafon thus."

If thou will enter to beauen, kepe the comaudeniets. The tefore, keeping the commannoementes, purcha-

A Romith ora ofoly need Beauch. 2 18 reason for iu-

Workes are good, not bethem, but becaule God alloweth them.

Itification.

This arrangement is falle, by leaving the best out, for the doctrine of the Golpell muft firft be hav, our faith muft be faltenet, and Chieff mult lanctifie our doynges, before they can be good. Beithet is any thing good, because we boe it, but because it canfermen do plenfeth Godto accept it. Acts true, he that boeth well, that! haue well, but who is he : Guen the fame boop, which first beleueth in Chiff, and apprehendethmerey by faith, whose workes God accepteth for good, otherwife he thall neuer come where Goois. Cherefore effic the hibtilties of the ungasty, and flie their fraude. Ergocovolsusiguigh signacher, and in Telus

The maner of speache. Confession

Fairbig 2

I fourn dictionis, talled other wife in good Latine, forma orations, the mante of weach, is when the whafe brebeth errout, and the propertie of the toungue not well knowen engenvieth ambiguity as in the cient Chairer of Mathew. When Chill bas thole, which were heates of the leptofie mot and the we themlelues to the parett our fathers applies this faiphat to confession, thinking that enery one was bounde in conscience baver pame of dainhation to confeste his finnes to the Prieft, every peare once where as Chailtes meaning was nothing fo, and therefore thep were much deceived, in the manner of fpeaking. This order was in the old lawe, as wee may reade in Leuricus, that Levers came not into the towne, but if any hapnes to be whole and amended, he was first commanded. to thewe himselfe to the Priest, that the Priest Septic his bodie cleane, might be a wienelle tothe congregation, of his amenbement, and so the man after that, might the rather be fuffered to geeabroad, and be in company with other mens dilla amil

But euch as they have fonoly welled this platecto confellion, even formight light woineb, and eaill despoted wines, abole their

their hausebandes fonally, prepounding fains Paules lunds in the feaucuch of the first to the Corinthians, where he faieth. The pufe is bouve to the lawe, as long as her boufeband lineth, but ither houseband fleepe, the is at liberty to marry with whom the will. But Goo forbie, that women hould take this abuauntage of their househandes fleeping, as the Romith folke have as buled all men waking, Strepe in this tert, lignificth nothingislepe what is but beath: and per might monren, alwell abufe this tertias other fignifieth. men have abufen Christen faiping, for the maintenaunce of coufellion. Therefore, the property of cuerpipeach, and the maner of lyeaking, ought alwaies to be observed : we say in English forme, time, to forme one, with whom we are offended, ab urha, pe are an honell man in beed, and pet we boe not meane, that pels honest in deed but thinks that he is a mang hon felowe. So likewile, E hait when he Could be taken of the Jewes, lated to Christ taken his Apolities, dormite et requiefite, fler pe on fire and take pour rest, not that he would thep should to doe, but to their rebuke & hame bee frake it because they were carefelle, and tooke their teft, So Panle rebuking the Corinthians, because the pmade raule rebu-Deathen menthen Junges and pleaded their causes under the hing the Cofaide, if there bee no bodie among you, to be are pour owne caus, tinchians. fes, make vile perfore and abicets, to bee Judges, among you. Pot that he would it thould be fo but to their hame, he fpake it Hebrue phra as be laterth himfelfe. Allo untothis place maie be referred, the fes. kinde of physic proper to energisngue. As where it is ut the Math.r. Colpell. Agree with thine adversary quickly, whiles thou art in the mate with him, least that abversary peliner theetop Autices and the Judge beliver thee to the minister, and then thou he salt. into milan. Aerely I fair onto thee thou halt not come out thence, till thou half paico the ottermost farthing. The which matter, Saint Luke rehearling, bath thele morbes up last code. Itell thee, thou departed not thence, till thou have made good Luke xil. the oftermast Bite. Who baeth not fee, that this las icutence, die syraM northuot lignific a condition, but rather noteth that be Mall ne. ver come at all. For the spiritual meaning considered, how can than through finne condened to a fire othell, beliver himlelic, or genenelle

pay his raunfome to God for his faluation. Againe I reave this in the first of Math. Joseph affene as he awoke out of fleeve bib as the Angell of the Lord bad him, and tooke his wife buto him. and knewe her not, till the had brought forth ber firtt fonne, and called his name Jefus. Dowthen, Dio Joseph knowe her afterward, that is, did he the act of nature with her: 120 verely he bid not companie with her carnally at all but the lived Will a birging the bare the name onely of an houleband, or married man. As we read allo that James & John were called the brethren of Christ. and yet were they not in bloud, his naturall bethen. But fome not experte in conques, may wonder much at this exposition. norwithstanding if they would weigh other places, that are in fike maner written, thep fould haue no nevoeto marneill at al det read in the biti. Chapter of Genel. When Noe had fent a Erove out of the Athe, to bring epoings againe, he fay to that the Crowe came not till the earth was oute, and pet wee trade not in the letipture, that the Crowe came to the Arke againe at all but bio tather il e cleane awate. And pet the text faieth, butil the earth was orie, the Crowe camenot. The Propher laterty of 600: Chou art from worlde to worlde, and per here is no beter minate tyme menciones, for GDD's a livinit lubitance fores uer. Dea, I thinke we haue the like phrafe alfo, euen in our Engliffe tongue. The fiffe necked fay thus: I will beare no weaching, till all men be agreed. And when is that, Parie neuer I thinke. Therefore, those that bee ignorant in the tormoures are enfely beceitted. Likewife we reade in the twelve Chapiter of Saint Mathew Qui dixerit verbum adversus spiritum (Inttum non remittetur et, neque in hoc feculo, neque in futuro. De that fpeaketh a worde against the holie Ghoft, thall not be forgiven neither in this world, not pet in the world to come, that is to face, be thall never be forgeven, for proofe whereof, and full confirmation, that this meaning is true, and oughenot other wife to be taken. Saint Markoaffo lipeaking of the fame matter, bath thefe wordes. Gerely I fay but you, all linnes thall be forming wite mens children, and blatthein where with they blattheme. But he that blatphemeth the half Shoft, that wever have for geuenelle

Marke iii.

givereffe, but hall be guiltie of eternall damnation. Thus we fee, that the maner of speach vied in Mathew, is plainly opes ned here in Marke , Sainet Luke in like maner, wholoener Luke, xii. speaketh a worde against the sonne of man, it shall be forginen him. Buebnes him that blafphemeth the boly Ghoff, it hall not be forgiven. And pet notwithflanding all this, the weake learned, referre this place to Durgatoric, most bainly and without all reason. The maner of weach causeth ambiquitie, by reason of the affinitie in wordes, and when one bath lost all the money in his purfe, and for tacke of come is fainc to bolde the candelle An other man when he feeth the fame bodie doe his duety with his cap of to his better might fap merilie by the waie of a futte. to the worthich person: I prap pou fir, let this good fellowe be Bare, two couered, heis bare, where as bare florifletha bare purfe, af wel as a bare head and is properly to faipe. Againe and most apelie this subtiltie taketh place, when sentences bec cuill poinced. and the fence thereby depraued, as fome that maintaine Juftifis cation by workes have fraungely abufed a text of Sainct Augultine, making the point plaine; whereas it hould be an internogactue, and hath been of late peares la founde in an old wit. Augustines ten hand. The fentence isthis Qui fecit te fine te, non potest fer- praued. ware to fine to: De that made thee, without thee, can not be faue thee': Where as making it a plaine point in Latine, it hath a cleane contrary brotestanding, a maketh asmuch for the maintenaunce offalse religion. For it is asunch, as who should saie: Words spoke he that made thee without thee can not faue thee, without thee, by imitation. Moreoven, worder woken by imitacion, that is to faie, when one reberfeth that, which an other man fateth, muft biligently be obferued. Paule witerhtothe Collossians, hemerb the naughtinesse of some men, that will keeps simple folke in subjection mith their thaditions, and crouble the confciences of the weake. faying, doesnot couch, doe not talk, doe not handle meate, which Baule recketh in rebuke to the hipoeritemand oblinate labarifies, and pet forme not with flanding, fondly have misconstrued the same, perswaning themselves that Paule gave such commaundement. Therefore those thinges, which are spoken by imitation

inication, following an other mans fpeach, mut other wife been buberitanden, then those wordes, which a man speaketises bung felfe, and grueth mitenetion certainty therby. Chusfarre haue! I handled thefe fubrile arguments, which are in the wordes: nowe will I rehearle all fuch falle conclutions as are in the matter. And fieft this is to bee notes, that the faultes of enerie argument, are either in the wrong orfining, and not well feter ting forth the nature of any thing, or ols not aptly benform, or lattip, not abutlevip webug the caufes of thinges but heaping them by without order or realin. The other subtilities about rehearled, may either bee auopbed, by well marking the true befinetion, or els haung respect to the viusion, by beclaring feucrally howe large enery morse may be taken, and what orrour mate rife by the falle underlanding of fome one worde, the fub. tilries folowing, containe fuel abfurbries, and rife not woonthe nature of fome one worde, but take their grounde of the matter, and thing it felfe in the simol at councins ed on the felfe in and the

- UA TOTAL OF THE THE PER feaven in number should de point

eutline, making the pains of south of the office en interesaillusus signi dia na ni filipa from chacy which is parely and after a

ren band. Checkeyloder due lind ad object e, von porch feriit. The millaking of fentences gainlaying. o died it jami Zitt. The consequent, wishem de brodille and

man selt foldebille The cause that is not, purso; therause, la Moglabio Weinst olugil offer Die Cucksessong by things vontifull) her Madadust are and aspaigns used of city, without thee, one under out of will and any questions asked for one laying . One od thangalist The first deceipt. to and didn't and als

The accident

by initation.

Maria accidencis the decemptfulnes of the accident I bioben deuers things are ispues togesher, in one dibffance, that is to the when one we the fame things de le referred both tothe lubitaunce, and also tothe acid cident, of els when the accidentes (which are not of the verie Inbitannce of man , but may be away , the man lining Itill) are not well topned together, or els, when weemakean argumene ab inventis, thatis to lay , by that thing which happenech can

a man cafually and pronounce the fame , to be the bery proper caufe why, and wherefore this or that is fo. Of the first, this map be an example.

That fame whichefleth is, fith is not.

fleth is fospe.

Therefore filh is none.

Inthe fir f propolition, I buberftande the fubffaunce of fleth, and in the feconoproposition, I meane the accident of propertie. which is in elem both, and therefore mine argument is not lawfull, because I referred beth the substaunce and the accident, to one, and to the fame fubiect. For although fich and fith be not all one in lubffaunce, becaule flethes one thing, & fift is an other, and either of them hath their paper being, & billinct lubitauce, pet they agree both in their accident, that is to fag, in foode, to ferue for the fultenaunce, of man.

(Mo finne map be committed.

Micked men, enen when they execute inflice, do finne, Wicked men Therefore wieken men may boe no tuffice, being fet in finne, euen m

Caucthority.

שטונע

The first proposition is true, and the second allo, for hihat focuer is not of faith, the fame is finne. Meither can any thing bee well, how foeuer it feemethin our eves, except our faith be first fastenes byon the free mercy of Chaist. Therfore the Jewes how focuer they live, keping order, observing lawes, forbearing riot, pet all their boings, are nothing but limie, whatfurner they doe, feemeit never fo boncht, or godly, to the light of man. And pet this argument is not trucky lapt by . For in the first proposition (finne) is confidered by hinfelfe , and therefore it is truely faico, that no linne map be committed. In the fecond propolicion, where execution of inflice is reported to bee finne, it is not lo of it lelfe, but hecause the person is evill himselfe, which executeth the law, e therefore the offence commeth cafually, and as the Logicians lay, per accident, where as sinne before was confidered, according to the substaunce. And therefore, though the officer being naughty, offendeth when be minittreth inflice,

(because faith maketh all workes good) per must he ove tustice,

xecutinglu-

becaufe it lo commaunged, euen as he mult affuredly beleue, that Befus is the Mellias, and the piomiled laufour lent of GDD. And though the doping bee entil to him, pet it is good to other. Againe, thus reason some.

The Articles of our faith.

By faith we are fuffified. Faith is a worke.

Ergo by workes we are fullified.

This propolition is falle, confloering that faith, in the first propolition, is the fame, through which we are inflified, not by the worthinesse of our beleeuping, but through the free mercy of Chailt, the which wee apprehend through faith. And therefore we must in this faping consider, that fatth is referred by relation to Chill, through whom onely, all mercy is attained, & that grace commreth, not because faith is a worke, but because mercie goeth befoze, and receiveth freely all belevers, without worthineffe eis ther of beleuing, or els of boying any other worke. Therefore in the first propolition, faith beying not lo taken, as in the Ccond we may fate well, to fyringeth from this deceiptfull place, and is . so fi therefore not lawfull.

Another arguittent populago of Irid and

Chismanis a wittie fellowe.

This man is lame.

Ergothis lante man hath a lame wit.

This is enfoently falle, because the accidences of the boote are referred to the lubitaunce of the mynde, as by this laft arque ment, ye may feethe lamenelle, which of the body, is atributed to the minoe, whereby the teafon is vaine.

The third veccipt is, when many thinges are referred to one Subject, we make that to be the very next and chiefe cause, which is a cafuall thing, and confect by bay buto any body, as thus.

Dauid is an adulterer.

Ergo adulterers are bleffed men.

I beny the confequence, because it is a deceitfull argument. by chat, which is the accident. If or when many thinges chaunce so one man, we must fee what the verie causes are of the thing which

which we attribute to the Indiect. Danid is a bleffed man. And wherefore: Dot because he was an adulterer, for, that happened to him cafually, but because he was chosen of God, and had the feare of God before his eyes, and although this happened by the instinct of the Deuill, pet be called for grace, repented fore, and truffed in Gods mercie, as the folalmes plantifully beare witnelle, and this was the cause why he was blessed, so that in the first proposition, David is other mise considered, then he is in the fecond propolicion , feeing an accident calitally happening . is mentioned in the fecond part, whereas in the first proposition, a naturall pomer of God, and his especiall grace are both together rehearled and comprehended. And therfore, ye must observe that in fuch deceiptfull arguments, although many thinges are referred to one fubiect, pet are they not after one force, comprebended in the fame fubiect, but diverfly confidered, as when I toyne accidents, both of body and mynd cogether, as thus.

This fellowe is a Golpeller. Toda and and the

Ergo, this fellows is a blind Golpeller.

Dere ye may see the accidents of the minde and body, sopned together, which should not bee so. And as for men blinde by nature, I have knowne such that might more worthely have beene Bishoppes, then other, with all the eyes they have. For though their sight fayled, yet their tongue served to set forth the glorie of God. But some of our passours see over well for their owne profite, and over sittle for our saufe conduite.

The Anabaptistes reason thus.

Schae which is nothing, velerneth no punishment.

Ergo. linue beferveth no punishment.

In the first proposition, that thing is meant, which is not at all, but is cleane gone from nature, or els never was within the nature of thinges. In the second proposition (sinne) is reported to bee nothing, because it selfe being nothing morth, sporteth a man of his other vertues, and so overthroweth nature, as nuch as it can. We may see a man blinde, we judge that he hath soft his light,

Sinne is no-

tight, herein we elected the light, to bee a gift given of God, and blindnes to be the taker away of that, which was given of God. In like cale, linne is the veltruction of that, which was, being of it felfe nothing. And so in this case, to voe well, is a thing, the want whereof, is nothing, the which, is linne. And thus, wee fee that this word (nothing) is two water taken, lirtl, when a thing is nothing at all, neither per ever was, againe, when a thing is nothing, which before was some thing? As before linne, was grace, which linne is here called nothing, and per before nothing which is mentioned in the first proposition, was never per any thing, the one is called in Latine, Wikil primars, the other is named, Wikil negation.

Moses lawe encreaseth sinneere argand great aguadil An other pa linique es dand in tada

The Lawe of Moles encrealeth finne.

Ergo, the Lawe of Moles is not to be taught.

Jaunswere, the Lame encreaseth not sinne, by the owne nature, but casually. For, when man himself, is corrupted with vice then the Law maketh his sinne appeare hainous, and encreaseth the knowledge of sinne in him. So that in the sirst proposition, the nature of encreasing sinne, is considered: in the second proposition, the casuall happening is rehearsed, and the knowledge thereof mentioned, when thinges are made open into our eyes, and the seeing of sinne embent to our hearts, which before so, want of skill, was not seene, not yet knowne at all. All such arguments must be another by distinction, that is, ye must vectore the dubble meaning in the two propositions, and then ye have soluted the subtilitie.

The fecond did on et s

From the part to the whole.

Romthat, which is partly, and after a fort to, to bee full, and wholy to, and by colour of the part, to give tudgement of the whole.

Of this deceipt there be fower kindes.

Towerth, as thus.

A bear house lieth in the vich. Ergo, it is a porte. Such houses

melle in citery

kingdome.

were good to be let for hire, when men runne away with them. It is rather called the carrion, or carcale of a horse. Who called a dead man, such a one as he was before:

it. Again, when fantalie frameth some wonder in a mans head, and a thing is conceived by imagination, which is not at all.

Santiques of gargailles are deviled by Painters.

Ergo, there are luch creatures in deede.

ill. Thirdly, when a thing may bee, and is alreadie in power to lay arcialt, it is, and contains

Ergo, the Colt is alreadie a good horfe, and and

Muen in weightie matters of religion, this reason hath beene bled as pe that lechereafter. disposit and disposit and disposit and disposit fourthly, when the part is taken for the whole. To go disposit and disposit fourthly, when the part is taken for the whole.

Mine is evill for those that be licke of an Ageme.

ZErgo, wine is cuill for all men.

This argument is from the particular, to the universall, the which is easie to be apopted. Therfore, errors doe often channee, when we comprehend the whole, speaking onely of the parte, or when we make the ligne, to be the very selfe thing, and although pe have have chilosed examples before, onely to make the matter plaine, pe shall see that in weightie matters, this deceiptfull argument hath been view.

Talee heave many now a vares crie out, and fay the Lawpers Lawyers, are naught, they meane no trueth, but only feeke for incre, where as no man I thinke, convenneth all Lawpers, although be have full caule, to accule some weetched Lawpers. Some say againe that Priests have left some weetched Lawpers. Some say againe that Priests have left some are poly wel, a are never suspected Priests, now a daies somewhater is being poked intambul marrager but some spare not to say againe, that they have made an epchaving leaving prodoced inversand sollowing covered some pehaving leaving prodoced inversand sollowing covered some left south one all: Parp Sou sold of the should so doe: And in deede, if any one should se reason, I would recken his argument to be now prehended, mithin the compasse of this salle conclusion. Thus reason the Anabaptistes, and a second state of this salle conclusion. Thus reason the Anabaptistes, and a second state of this salle conclusion.

A.ii. Unrigh-

Varighteoufnelle in enery kingdome.

Curightuoufnelle is alcogether reproner. In every kingdome is much barightuoulieffe bled. Ergo, euery kingoome is altogether reprouch.

By this meanes we thall have no king bome, no lame, no polis cicall order, no trade, no discipline, no indgement for offenders. But this argument is to bee refected, because it is to be derived from the part to the whole. For, although many thinges bee as miffe, in a politicall boop, pet the whole therefore muft not bee billolued, the lawes muft not be abrogated, nor vet good order as bandones: for the chief thing that is in every Empire, is a thing ordeined of God, and a rightuous thing, as for an example. Politicallorder, lawes, Catutes, indgement, execution, and punishment of offenbers, beene altogether omeined of Bod, and there fore, they reason amille, that say there is an abuse in a politicall order therefore, wee hall have no order at all, in any Commonweale, and againe pe thall perceive, that there is more in the conclusion, then was rehearled in the two propolitions: for in the fcconverselled, the vices generally are rehearled, but in the conclusion, the Realme felfe is altogether named. Cherfore, me ought villgently to note the circumftaunce of the thing, if wee will anopde this subtilitie, and when a thing is spoken in part, we must not thereby inoge the whole: or measure the buincrfall, by chat, which is comprehenced under the generall.

anguis Sa man may forfake an abulterous wife, sad 20105 Lergo he may forlake his wife.

This is from the inferiour, to the universall, which is not mel gathered, as it fanteth bere: foz, although a man may fozfake his wife, being naught of her body, petmaphe not forfake an boneft moman, when it liketh him to chaunge . For, this more (wife) in the first proposition, is bedged with her circumstaunce, that is to fap, avulterie, which cauleth vivorcement. Meither is this are gument good, the King may put to beath every evill man: Erro. the King may put to beath enery man. Againe, if we will reason negatively, as weed to before affirmatively, wee thall frame our argument amisses thus. Andrewed and action of pull said of money durings

3/20

Hiereinie fapril. . . quan se of oliver sinis self LErgo, neither a naughte wife fould be put away. I knowe Lore that men. Ining & his war.

Cherefore, man hath no tree willing al anim offe?

Ergo, no mingteb wine is cuilli undin annidited of

This is from the butterfall to that which is inferiour and as pe would fap bedged with his circumstante only compassed with that, which before was neither in mife nor not in wine, for a mife fo long as the keepeth her felfe to her buf barn buchy theis no as bultreffe, Caline that winkerh of it felf, is not mingled, and ther: fore, the argument is not good, because that thing is in the leste. or inferiour, which was not in the generally There is a foure in Rhetorike, called Hyperbole, that is to fap, when a thing is from ken beyond me sture uncredibly and pet is not to largely meant? As when I will praise a man for his frength, I will sayche pas feth Hercules in manhoode, meaning that he excelleth in man Things fook? boode and valiauntnelle. If wee knowe one that runneth mell; about meaeither bogge man or borle me vieto fay, be is an fwift aga fmal mealure. lame, be flieth like are arroweout of a bowe: meding one ly that smollowed he is exceeding fwift. Therefore, we must bilimently take beened when fuch speaches are bled, that wee take not them as they bee spoken, but as they are ment, neither take the whole for the part. when the whole is expressed in wordes, and the part ment in buberffanding. And almaies bee wife in our mounting, that afeens bing over high, wee bee not commounded to come bound as fooles . A noble man had a childe, which was been toward in learning, and partly for fuch worthinelle as was in the childe, and partly to get fauour of fuch a Peere, as the father was bivers commended the childe wonderfully well, and one about all other, thinking to fan the most, not content with right excellent. or marueilous wittie. or too toward, fapo thus after other mens jubgement, and report given. Surely in my mynd, the thilde is even a very monfer. With that the noble man laughed, to heare A monfer. his folly, and all the other likewife that were there. Therefore, it is good in bling fuch palling reports, difcretely to weighthem before hand alwaies.

Free will.

Hieremie.

his faying. Platons laving of Gods a oung

V.iii.

Hieremie

Hieremie fapth. .. . nama my ad oluogi oliuf at ? See Domine and hold bout in which will be and I was &

I knowe Lord that man bach not his way.

Therefore, man bath no free will at atl, no abuite, no chopce, Free will. to veliberate either clientap, outhat mapin on, oges

This confequence is move good for Hieremias laying must be Hieremie. understande exclusioning the way of many charistoffap, therate

ling of ming is not one thrules, to the breise power, dreintell, of force of many horder can be rose and chand of himself, along with out the helpe ougrave of Bod & Sennacherils that wicked River. Sennacherib.

thought by his owne power and wifesome, to winne his fpures against lernfaled but becommitted to much to himfelfe, and his some inferomerchat be lothlis bootes and all, at length of the chiefe and principally cause of all good partions to proceed from Conduction whom altown voinges are chall, but to notwich

Randing beether proceed that man hath thorce well and liber-- and cie to voe good thinges, being allifted with the grate of God. As Duilspraffeth etjetabouvergand fapth. Wohim eljat hath, Galbe

miner and and Chrisoftome tapely very well, God diameth birth Chrisostome him stucke grawerliche willing : For God willharie dur good will pube towned with his calling. Therefore, Plato in his fourth

Booke, where he frameth his Common-weale, both well mitte gate this Hyperbole, in this fentence, which feemeth incredible

Cood Doch all things, and opers every action Haping. I to well allows this fencence, that God refuleth all thinges, but to not? with miniming of allowe is, this de ewell under thind? Hor, it were

best confoundies of that mains will, labour, and diligence, must bee topner thereunto, as wer fee in fapling bon the Sea, Ship men called Goofer helpe yand God will helpe them, but fo not-

withstanding if they betweenentelies ? According wherewire there is in the Fables of Biope, a cale of one, whose Cart frome fait in the more, which mum being his Cartefapes fact, croed to

Hereilestor beipe and praied that he might tome from beauen: aunfloere was made, thathe thould firft belpe himfelfe, and then

call imon Hercules, of elahis Carte were like to dicke fatt att. petoje hand aiwaies.

Propes fable of a cart that flucke falt.

his faying.

Platoes fav-

ing of Gods

doing.

Hieremie

.III. Y

An

nicore of Christ: Engaging granphromban Image of our Las vic: Erge, it is our Lavisons son dive dound de donners, more then in an other placeoud odions estimatel add Another placeoud Breofue, ne Tolwerines dae not errewig & an anional

The Church doth not ene.

The Deceiptis, from the particular to the buinerfall. As to ho Chaula Cap, Some do not crre in the Chunch Bigo, no bodyined erre at allithat is of the Church: which is fallo forthe Church is as well of the euill, as of the good, The good ment that are crayned in the trueth of God, and taught the true love of Goo, by oft reading and following his worde, have the true tight, and erre not, Diber that be flathfull, careleffe, promied inambition, and all world ly laft, both can erre, and poetroe, from thiste thing. Therefore, whereas I fay, the Church both nut erregicis chiles Synechdoche, that is to far when the part is view for the whole.

to me stigal an An other argument made by the Anabaptiftes. of monit

> To the iuft, there is no lame fet . on! The ryotous fonneafter his convertion, is fulf.

norma Line Ergenahimthereistaine feel inn ei il

This argument is from the part to the whole he is belivered from the law for fo much as pertainerbto his convennation but be is not free, for fo much as belongeth to the bue obedience. which be oweth unto Bod : far, this order francett for ever most fedfally, that every creature be obedient to Bod the creatour. Againe, foralinuol as every will man, that is converted from his euill waies, there remaineth a wicked includation, the fame must alwaies be briveled and kept it, even with the terrour of the lam. as though it were a mouferoil. . mam a al

The ligne is after symes turned into the thing it felfe, as I erevies min, and pe Gall perceinerbae it est, sortal golden.

or comian Sibere is Sainer George ppontft windowe. 1150? Pronting Ergostis Saintt Georgehimleffecto wing this th

This argument men have bled, when they have feens a man paincep on a wail orgranen in a fone, but afwell they might call the picture of the horse Daint George, authe picture of the man. Images taken This is Saince Chiftopher. This is Saince Lope. This is the for Saincis. picture

The inft is free from the lawe.

picare of Chilt: Erga ic is Chilt. This is an Image of our Labie: Ergo, it is our Ladie; and here the will worke wonders, more then in an other place, as the did at Wallingham, at Boston, at Lincolne, at Ipswich, and I cannot tell where, when Priestes gathered maney, and propesolkes were mocked. Here he must benigh the consequence, because the signe is not the ching significo, neither is Godbound to any place, to the which he hath not bound himselfe by his worde, nor yet any Sainet neither. This rule overthroweth all maner of Ivolles, which have beene in all ages, from tyme to tyme. In this kinds of subcilitie, he must dissipancy observe sower circumstaunces, the person, the tyme, the place, and the maner of comparing thinges together, all, which are false, and becciptfull reasons.

San Officer appointed by the King, may lende an of-

Lergo, eutry man may, and the died

domnore

The just is the

awe!

DICEUTE

find by nothernoon and The cymel busings at he

It is not lawfull to walke in the Areates of London after the watch is fet.

Ergositis not lawfull to walke in London at all.

samminde and and ing The place and for a confidence and

Remarans Sitis notiawfull to giue a blowe within the Court

In more of the maner of reasoning,

autofre SIt inthe Image of a man, and all fein ed sold at he

Ergo,it isa man. Alouded as a todi ti demoda as

Compare thefe two waterer, and marke the accident adiopned to a man, and pe shall perceive that it taketh away all substance, and leaveth only the shadowerfor, this word painted, restraineth the other, and compasseth him within his boundes, so that a painted man, can no more be called a man, then an adulterous wife, can be called a wife: for so long is a woman called a wife, as she keepeth her self, within the boundes of Patrimonie, otherwise she is no wife, although men see to call them wives.

The

The three deceiptfull.

Ecundum non caufam, vt caufam, that is, when a cause that is not able to proue the matter, is brought in, as though it A cause that were offorce, and frength, but the grounde being confi. is not put tor a caufe. bered the faulte eafely espied.

Donkenelle is euill:

CTTO WINE IS HAUS you Eline is not to be reproued altogether, although fome aome the same, for it is a good thing ordeined of God, for the suftenaunce of man.

> An other argument, Some young men when they come to the landes fall to buthriftenes.

Ergo riches are not good.

In all fuch arguments, wherein good thinges are reproued, because euil bodics abuse the same, the euill will and the naughtie enclination of the man, which abused, such thinges is to bee rebuked: and cherefore when it is otherwife, it may be faied, that a cause which is not, is put for a cause. As some abuse Paules meaning, when they goe about to bepraue Philosophie.

C Paul marned that we thould not be desciued by phi-

lolophp.

Ergo Philosophie is naught, say some.

Philosophic.

The argument boeth not followe, for a good thing may bee much abused, and pet the thing it felfe map not be altogether retected as naught: therefore Paul borth not condemne demonstrations, and principles, which are affured trueths, taught by fciences, as in Arithmetike. iiii. and. iiii. make . biii. In Philosophie, the whole is greater then the parte, voe as thou wouldeft bee boen unto, but he reproued the abule of fcrences, when there is made a mingle mangle of them, e one confouded with an other, as some have saied that Philosophy will teach a Chistian, as thuch for his profession, as the Prophetes, and the whole Bible belides will boe: this made Paul bid men take heed that they be not beceined by Philolophie.

Row a vales they well fay, I cannot tell, here is much preas cheis & cuin china

Gnod prea-

Į.1,

thing, much teaching of Gods word, but Afee fewe folowers of it, it was a better worlde, when we had not halfe to many Preachers, Herefies were never more ripe, naughtinesse never more abounded, therefore geue us the old learning again, and take

pouthe newe.

This reason is not worth a strawe. The wickednesse of the Preachers cometh not of their learning, but of their vicious nations, and naughtie desires: for out of one and the same flower the Bre sucketh Pony, and the Spider draweth Popson. By these and such other examples, ye may easely espic, wherefore the argument is not good, if ye marks whether the true cause be in the former proposition, or some counterfait reason, which seemeth to prove, and yet in deed docth not prove the matter at all, for if I reason thus.

CIobion and Robion looked through an hedge, and

the one fame the other.

Ergo they two are both nigh of kindred.

geare hangeth together like a broken pot thearde, and that the Antecedent doeth nothing at all, proue the Confequent: and pet the other arguments about rehearled (if they be narrowly marked) are as foolish and as worthy to be laughed at, as is this foolish fond reason, and madly invented argument.

An other argument, 196211 mugant 2

Sfeare not the Agues of the Eliment,

The confequent is falle, for Chief doeth forbid his disciples, to feare the lignes, not because they lignifie none entil to come, but because that where as they lignifie harme, and punishment to the wollo, whicked persones: yet he will be a present succour to his church, and never leave it comfortlesse. As when the god-lie heare this (feare not death) it doeth not followe, but that death is an harible thing, and much repugnaum to mans nature.

This deciptfull argument is much used in this our life, we made a buckler so, divers matters. As whe I am loth to be of a quel,

Bad excufes.

of that any fuch bufineffe thoulve trobute me, being fent for, & Riche man. faine my felfe licke, because I would not gladly come. Di when Bithop. one that is rich fould belye a poore man, to fay: God belye you fir I have a great charge my fell, I can not doe fog pou. Dy whe Lawier. a Bilhop thould be belired to teach of preach, to lap, he is licke, De when a Lawier being belired to helpe a poore man and profered there bon, a litle money, even fo much as the poore man can not well spare, & pernot halfe so much as the Lawier would haue: Areight to fap, I am forp, I can not boe for pou, if I were not called byon other wife by diucrfe men . I would not faile to Doe you good, that is as they fay in Englil, better a bab ercule, then none at all in Latine it is called Non caufa pro caufa pofita. And the bling of fuch excules emong the Rhetopicians, is called translatio, that is to say a shifting of the fault from one to an other. As me reade that Demades bled a wenderfull good thift, when it was laied fore to his charge, that he had written a bery naughtie becree and unboneff, for the obterning of the peace at Alexanders hand. De answered that the same becree was not witte with his owne writing penne but with Alexanders warring speare, which is almuch to say, feare bid brine him to take fuch a fuch condicions of peace. The reade a notable Wistorie of a pong child in Kome, called Papirius, which because both it is Papirius. pleafaint, and much to be wondered at, and allo ferueth for this purpole right aptly, I thinke it meete to be rehearled in this place, This Papirius being a pong lad, often or twelue percs als, and fonne to one of the Senatours in Rome (which were then, as noblemen be now in Englande, Lords of the counfaill) ment every day with his father, to the Parliament house, and heard frotime to time all matters that were bebated there. Dis father cuermore charged him, that he thould not better any thing, which he beard, to any body living. It happened afterward, that byon begent causes and weightie affaires, the counsail did so sit much longer, then they were went, and cotinued fo, for the fpace offenen nights. Euery body marueled, what this matter fould be. This childe Papiring kneme all. Dis mother being wolf of Woman deffe all desirans, to know what it should be, when she could not attein things.

the knowledge thereof, by her husbande, the called the bope to

confession , and having the Instrument of absolution by berthat is, a very good birchen robbe, charged her fonne, truely to tell her every whitte that was bebated in the Parliament house. orels be thould fmart for it furely: For, what with thy ferrete. nelle of the thing, and what with the filence of her fonne, the was wonderfully with childe, till the had gotten some what of the boy The boy himfelfe, first remembring his fathers commaunde. ment, and confidering how he fould be paied at his hand, if he tolo all things in beede, as they were: and againe on the other five, feeing prefent paine before him, the roode at hande, his mos ther with childe, till the were fomewhat fatiffied, thought it better, pretely, and by the way, to mocke his mother, and foto frome her mouth, with fome forged tale : then fallely to bempay his father, his frends, and all his countrie. And therefore thus be began craftely to fhape bis tale: Dother, if you will promife mee to keepe that close, which I thall disclose unto you, and tell it no boop lining, you hall heare the whole matter, even as it is. She answered, the would not tell it again, what loeuer it were. Then faio be, mother the matter wholy concerneth mariage, and the counfaill have long bebated, whether it were better, for one man to have two wives, of one woman to have two bufoandes, and as pet, the matter hangeth in fufpence. When the heard this, her heart burned, and her flomache was overcharged wonderfully. that except thee had layout, in one of her neighbours lappes, it Wome hard- was like the would haue bratt. Dut the goeth, and maketh much ly keope cou- speede with her tongue, as the bosth with her feete, and telleth it im mediatly to her next neighbour, & from one to another, till at length a number knewe it, where boon they agreed wholy, to go altegether to the counfaill boule, to entreate the Senatours. to fit no longer byon this matter, but clevely to betermine with one affent and confent, that it were beft and mott expedient for euerp woman, to have two housebands, and not otherwise, for no

> mailes good any thing heretofore to the concravie not withflanding. By this example pe may fee the subtiltie of this vecetyt. for when the mother alked her foune, what the eaule was of

> > their

Papirius an-Swere to his ajother.

faill.

their folong fitting be told ber a cleane congrarie thing, which the countail never thought, not pet anceminded, this is, non causa pro causa posica. A cause that is not put for a cause,

The fowerth deceipt.

Allacia confequentis, when the contequent, that is to lap, The confethe latter propolition is entil gathered by the antecepent, quene. which goeth before. And the mip to knowe the faulte, of chis deceiptfull argument, is to cramine the argument, with the precepts of Logike, about repearfed.

Cuillocedes purchate peachganguad com eathar

ZErga good beedes purchale life. This argument is not good, first confidering, we can not ful out faith are fill the Lame, by our felues. Againe, makes are micked, that wicked. are boen without faithe, fothat first wee must bee in the frate of grace by faith, and affured through faith, to live ener, before our workes thatbe accepted for good neither can our boings be perfect, in any part, to fulfill Gobs will, and his commaundements, and therefore, though enil deedes deferue death, pet good deedes can never purchase life, so long as we be not able to fulfill the Lawe, as 6 D D knoweth we chall never be: Scripture, our consciences, the worlde, and all, bearing witnesse against bs: Of fignes that be not proper , neither tary longer, no frong argument is made, as thus sam et egodiladil a noisseelle no

Sibe is pale in countenaunce. I mismadio ton timo

ZErgo heis in loue.

Palenelle may come of studie, or care, and thought, of abili nence, of matching, of fome diffemperature in the body, and mas

ny other waves beffes.

Againe, there is another rule, A posse adesse, non est bona, confequentia. Because a thing map be it thall not therefore folow that it is As the Catholikes have feruco be, for the Sacrament Caping that because God isomispotent, and map be in the Sa. crament, by his power really : ergo he is there really. For fo may I fap, Gas may feede euery Chillian, both in body and foule, with the might of his worde. Ergobee both to. The Prophete faith I neuer fame a tuft man foglaken of & D, nog his feebe begging

87 The Arted & Logike. T

The Sacrament of Chris

Workes with-

our faith are

benging his blead. And yet God botch not forbeall Christians, with his wonde energy, but vieth his appointed will generally. Likewise in the Ancianient, God feedeth vs spiritually, because the slesh eaten, prosect, nothing, and they that eate the Sacrament in faith, tarp in God, and God in them spiritually, and have life everlatting, whereas other that eate it without faith, have it not at all, for lacke of faith, considering God is no wicked man. But in the slo worlde, many wonders were wrought, and because things might be all things should be, as they would have it, and yet I cannot be persuaded to thinke that, because all priesses may be honest, therefore they all be honest.

From the generall, to the interiour, affirmatively, is no good

arguniene nabel

The is aman of power.

ZErgohe is a good man of power.

Good men be hard to come by. De may notwithstanding, be an euill man, yea, and sonce euil, then good for nous can cell almost now a dates, where the good men doe dwell. Di if they have bedeling places till, yet sewe can finde them achome. Againe, to make an argument, from those things, which happen to a man, and may be away thereas son can not of necessitie sollows.

Sehis old man goeth gally, and like a young man.

Ergobe is in four with some women.

In this reason, a like whose is made necessarie, as though it could not other wise be, but that he were in some, because he was in fresh apparell, young man like. But for this whose capcious trust, I thinke it best, that he marke the rules, above rehearled, and he shall not faile to espie the fault, so, the deceipt is some seen if he call the argument to accompt.

Many questi-

Questions as ked two way es.

neerinad

Dente interogationes, many questions, that is, when I go as bout to vecetue one, as king him this, and that, and he thin-king not to what ende he as ke him, actength is brought to an inconvenience, by his former graunting, of things particularly. And it is it wayes consocred, first when we aske of one thing, many things, things, one, and again when we aske of one thing, many things,

Hot the first this may be an example of the purpose.

Is water and wine hotte or no':

The question is asked, so charbs must answere to them both, which he cannot doe at one time, and gene one resolute answere directly, according to the demanders will. But this is a trise, and one that but a sponefull of wit, may answere to this question, bling a difference, and severally spewing the qualities of both Wine and water, otherwise be cannot be able, to make any reasonable answere, as the question is propounce.

Is morthipping of Saintes, and praying to God himlelfe,

allawed among Chillians of no.

here ye fee, that for two dinerte things, one certain question is directly required, where as no man can full panimere a words and therefore the question being twone made toyntly, must be

uerally be foluted.

diffourt 5

I will merelpadde another, which agreeth to the fecond mas ner of afking and I will adde the fame, rather to gene matter of A horse prolaughing, then that there is any greate weight init. A Lawier miled to a latooke pames in a matter of Lame, for a certain gentleman, that wier. was foure cline a leboter. The gentleman momileo him a borle for his labour, the Lawier after paines taken, required his boile, the gentleman benighed his debt, although the Lawier had witnelle. And thus the gentleman reasoned merily for himselfas fir quothibs, all bestes bee not of one colour, but of diverte colours, some blacke, some white, some bave, some baple : if I owe pourany by praintle, Jome poune more ofone colour, then 3 ooe of another, condering, I did promile pouno more of one colour, then I niv of another, and I may be vilcharged of my promile, alwell in belivering one certain coloured borfe, as an other. Therefore, either I ame nou horses of all colours, or els I owe you none at al: but I doe not owe you bestes of all colours (confivering I momiled you but one) therfore, I owe you pone Dea, ferue pou me lo quoto f. Lamich, Barie this fchole point, much paffeth al our Lame poputes. Well fir, as it pleafeth you, quoth he if you be at that point. When the gentleman same hom so realm

Sociates

reasonable, and heard him lay so, he gave him, according to his promife, confidering, he referred the whole matter fo gently, to

bispleafure.

Socrates. Aspacia,

Zenophon.

For this lecond maner of alking, when of one thing, many are alked, one may eafely be enueigled and brought to an inconuentence, before he ve mare, and of this kinde of affing there is allo another example in Tulli, where beefpeakethin his booke De inventione, of this figure inductio, which is by things not boubtfull, to produe that thing true, which is poubtfull. Socrates theweth that Aspalia had this talke with Zenophon, and his wife, in maner and forme following, after other communication has before. And tell mee in farth (quod Aspasia) if the neighbour had more precious Tewels, then thou nowe haft, whether wouldelt thon with to have hers or thone owne : She answered. I would have hers. What if the had more coully garments, more fine apparell, wouldeft thou not have it allo 'Dea Marie would I (quod the.) Ah well I fay, what if thy neighbour had a better houseband, then thou nome haft, whether habit thou rather keepe thine owne fill, or have hers with that thee bluther. Chen Afpafia, when opportunite feruer, fpake to Zenophon tike wife, and lapbe merily bino him, he not knowing of this, that was spoken before. I pray thee tell me Zenophon: what if thy neighbour had a better horfe then thine is , havdeft thou rather have thine owne or thy neighbours? I would have his farth hee. What if he had better land then thou hall, wouls bell thou have his, or thine owne, I would have his layerly bee. What if he had a better wife the thou haft, wouldeft thou chaune or no : Dere Zenophon fapte neuer a word. Then fpake Afpafia. Foralmuch as both of you, onely have not auniwered mce, in that point, which I most delire to knowe: Imp felfe will theme what both you thinke. For you beeing a woman, fire vetree a very honest man co your houseband, and Zenophon beting a man, belieth to have a right honell woman. Therefore, except you both that to behave your feluce, that there map be found, neither man, nor woman, more boneft opon earth then you twoo bee, unpoubtedly you both will evermore most earneffly.

earneally defire that , which you thinke principall and bett of sell both that thou beeing a husbande, anightest have a right hours wife, and you also being a woman, might bee marred to a right honeft hul band. no this of the family out to mich ?

The fixt deceipt. Epetitio principy, the Cuckowes long, that is, repeating of The Circ that wholy in the conclusion, which before was onely foo kowes long, ken in the first proposition: of els by thinges bombetall, to

proue thinges that are as doubtfull. In which air is 1993 : man

Euery flaunderer muft be banifhed the Court.

Sorry man may to .. reredunding & mongroup & and perit

sund asing Ergeneuery Changerenmutt be barrither the Court The conclution is not well mathered, for it thould not be but tirefall, but particular and therefore, feeing the fame is repeated that was spoken before without any good probation in my ining it may be called the Euchomes fong Self willed folke that for lome luft, and forfake reason; bleaft the Cuckoines form. As being af ked why they will do this and that they answere the icht. Many, because I will bor it, or because it pleaseth me belt to co Doe. The poore men being thus aunswered of the wealthe Chall harply escape naunger offor though it be a plaine beceipt, and by A reason reason should be overthrowne, yet so long as might bearethrule, without reaand right is fet a libe, reason is out of reason , and both but little belpe. Some women are bubiect to this aun were, Which in wit Doe excell, though in the eight partes of reafon, fewe Schollers can hardly finderhem. Telell Wood graunt all our willes, to flant euer with his will, and then Moubt not, but this harme thall mich eafe be anopoed, and alloecciption ever fer apart: Againe, tuben an buknowne ching is moned by aclaine, that is alknick buknowne, as the other is.

allings dan A

- Ila da San bourgetopie, finnes be forginento the beat. The Lerge, memult fay Maffethilbforthe beath ort, de soit

This wife reason fond Preachersheretofare have made, that therefore, we mutt baue Maffe for the beat, heraufe in Burgarerie, finnes be forgiuen the bead . And pet boubt I afinuch of this place of Purgatozie, and miftraftthis fooling spaffing, and to fap 26.19

Purgatorie.

able sied

Cap trueth,itis finneto like cither of them both, and as for 19me gatorie, I thinke there was never any fuch, but only invented to feare the limple, as chilogen haue been made afraide with a Cifard, or els found out to picke mens purles. An other.

Praying to Sancts.

Cultome,

Nurce vnto

Thus many hundred peres have men vled to pray to mitan Saincte beparteb. Do lingon

Ergo, they doe not amille, that pray to the dead fill. I aunswere, whosedome hath been bled these many hundres peares : Ergo, it is lawfull, both to have Stewes, and to goe to the Stewes Mill. And and Amararada all gran.

Euery man may fce, how foolish this argument is, and pet it is as good as the other, energinely ofter For, although men have majed, men haue gon ou Pitgriniage chut long, and thus long: pet it is not therefore true, that the people bis well therein. For, we Englift men knowe (not onely by beare lay but alfo by good experience) that cultame is the mother, and the fuckatuer buto all errour. And therefore, when fuch arguments are made, wee naughtinesle. Sap Dubium per id quod aque dubium oft , confirmatur . That which is rousefull, is proved by that, which is as doubtfull, and fo we bor not allowe the argument, and mail man

Thirdly, when that thing is taken to proue, as though it were impoubted, and every bony agreed thereunts, where as pet it is in controuterfic. in . molesu to and et molanz, acil a til at

Anabaptifts.

C The Anabaptiffeshaub the holy Bhoff, the teacher inough in the circle paragraphic black of all of the

Ergo, thep neede notes beare the Golpell, not yet Herfing Card behound to followe tell uns . Him al

Tabo knowethnot, that hath any knowledge of the trueth. that the first may bee lamfully bombeed, and rather benico, then graunteb.

Fowerthly, this decempt is then blev, when their which followeeh, moueth chat, which goeth before, as though the Cart went before the borfe: for, often times that thing, which is product, is more affured then that, which both prous, as thus.

rie, finnes be forgiuen the orau .. dinamenatantalle de putitie

ni dia, gie Ergo, they must be Baytilens, occoraginal to obalig

Infants.

The

The confequent is indoubted true, for almuch as we finde to So in the Scripture, that in the Primative Church, whose families were Baptifed, children, and all: for we reade not that they were excepted, pet some boubt, and that of the greatest Clerks, whether chilogen baue faith, og no.

The fixt deceipt.

Gnoratio elenchi (that is the mistaking of contradictorie pros Mistaking of politions) is a decciptful argument, which comprehendeth in contradictoit selle, all other aboue rehearsed subtilties. The occasion of rie proposithis errour rifeth, for not knowing what is contradiction. Contradiction therefore, is a repugnauncie of one and the fame not Substaunce onely , not pet name onely, but of the Substaunce, and name both together. Aristotle notmithstanding, hath compassed this deceipt mithin his boundes. First, when respect is not made to one and the fame thing, but divertly applied.

To eate fieth, is good for bealth fake. with a state

To cate fleth is not good, when offence map follow. Ergo, to cate field is good, and not gooding and 1301/137

Truethit is, and pet Gall truot followe, that wholeener eateth, the fame man both offende: confidering to cate is lawfull, and is none offence to God at al, being once allowed by the Ba. giffrate, in whole hand lieth the whole ordging of this mattery it

Againe, this beceipt is wice, when contradiction is made, according to divers respects, as thus, and alue ad animalian anor

C The Lame is to be followed in Dorall preceptes, and not in Ceremonialles, not pet alwaies in in-Dicialles neither.

Ergo, the law is to be folomed, a net to be folomed. It is even fo, and pet not true neither, that the law is alwairs to be rejected, and to be followed, as it pleafethour phantalies.

Thirdly this lubriltie is fallioned, when a contradiction is bled, and pet not bled of like force, to that the latter part, bethnot beupe the former, in one maner of buderstanding asthus.

II knowe the worde of God and the select ded

2 And I poe not knowe it. 17 grand annimog ogg viçor

Those that live licenciously, and feare not the generali refur-Will. rection, 30

tection, may justly be here included, and the two lentences, which feeme to gainlay, may both be true in them: for, some knowe that the Scriptures are of God, or at least thei know, that the Scriptures are commonly taken for the worde of GOD, and pet they themselves, knowe not one worde of Gods will, nor pet passe a whit for it. Dr we may say, that those poore soules in the Popes reigne, knowe the worde of God onely by hearefay, when they heard the Gospell read in Latine, and could not tell one worde what it meant.

Fourthly, the tyme may after thinges, and make two vintes

thinges to be both crue. As thus.

To worke upon the Sabbothis forbidden, and pet not to worke bom other baies, is also forbidden. Ergo, to worke, and not to worke, are both forbidden.

It is an ealie matter to anopoe all such vereipts. Therefore, there is a rule in Logike, that two contradictions can never be both, either false of true, at one and the same time, and that in one respect, as thus.

Allerue belevuers Ball accoine fatuation.

Thele two propolitions can neuer bee both together, either true of falle. How, the other which were made before, may bee both true, at one and the lame typic, anotherefore, they are not contradictories, because they are not contradictories, because they are not enother square thing, at one and the same typic, but diversly applied and considered as thus.

To preachin the Congregation is meete for a man,

of old a clame not for a woman."

sells af Espo, to preathes meete, and not meete.

not preach, and per a man may and to the fentence is true, and it may well bee tapo, to preach is meete, and not meete, without as no contradiction at all, because of the divers respects, which bee had both to the man, and to the woman. If the rule of contradiction experience before rehearled bee well marked, all these descriptes may easily be another.

Of particular anoyding falle arguments, fine it en which are derived from the place and the

Then I fee an argument derived , from thefe fubrile places, orels from the places of invention, which & haue before at large declared: Lought to obserue bili falfe argugently, the generall rules and precepts there ginen : for, if one ments. reasonthus from the general word, such a manfolloweth naughtineffe: Erge beis a threfe the argument is not good, and the etcour appearet the rather, by this generall rule. From the generall to the kinde, the argument is not good. For, though one bee naught otherwife, pet maybe line naughtely long enough, and per been a theefe at all as be may bee an aculterer afwearer, or tree but flender, per in otreater matters, the fame becensail doul.

Fallereafons made through the will a valuate framingiof an argumenting, and unit sime

DE wong framing, may withealebet efpied, if the rit. Faffe reafons les be once learned, that are before fet forth forthe fame through enil purpofe, And againe, all other kind of arguments, have rules especiall, and proper to themselves, whereby the true order ring of an argument, is better knowne amel m admol and alas

Of obiections made to an argument.

Biections are then wied , when wee openot beffalue the Obiections. argument by the rules of Logilec, ordirectly anovoe the Daunger, butbritg an other thing, as an example, to ouerthome that, which was woken before, and this maner is tobee true, accepting in the roles : for the thefe in dold aniam pour

1. By taking accasion of the felfe same thing, that is put forth and weffing it other mile of addies one each out mat of a totale

il. By bling the fame epample in an other matter.

ill. Bymakinga eleanecontrary example and and, ordensi

wif. By flanding coauchodice or bling fencences of the fage.

Farthe first, this manueleman ferue, mehes are good, because they bring pleasure. The andmere: Day Barie, riches are enill. because thepoping woe capround of how processed the

Di the fecond, thus Such a one is an honelt man, for, I fam him once give almes to the nome: Auufmere: Such a one is the

Din.

no

no brankard, for 3 fame bim once fober.

Deche third, thus . Such an honelt man hath once received a treat bilpleafure, of his friend and neighbour. Ergo, he may hate bim beadly for ever . May, not lo, for the wicked man will fomce tomes forgiue, receiving bilplealure, and therfore, the good man mult much more forgiue.

Di che fowerth, thus . Forgine bim, because he is a childe. Map, not fo, for Salomon biovert, that the roose theulo not ave from the chiloe, therefore, it is good to beate bim, when be offen.

Dech.

I have tranapled thus farre, to vifclofe butruthes, and to oven cloked errours, wherein though femetimes, the cramples bee but flender, pet in greater matters, the fame beceipt hath taken place . Therefore, though to the Englith eare, they may feeme Braunge, pet I hopethep will be better taken, when this is knowne, and fullp feene, that they give light to greater met. ters, anothar Logike by good older, and perfect reason, both rule alt; and efpieth faultes, which otherwise would breeve offence: for tooke what falle argument is bled, the fame may with eafe bee founde in fome one of thefe beceiptfull comers of els where in the places of invention, and therefore, may by art eafe-1) bee auopoed: especially, if the other rules about rehearsed bee once well diffetted. For the rules are touch flones, to tryc bus tructhe, and to frame matters right. And generally, good beede ought to bee hab, that the matter, and forme of every argument bce true, according to the rules : for, by thefe two pointes, allerrours are efpico . The faulte is in thematter (called in Latine Materia) when wordes are boubtfull, and may biverfly beetaken , and allo when the pith of fubtiaunce of the matteris confounded, and fraungelp bled by werdes topned together, and thinges not operly placed in all which kinde of arguments, pe must ble either a flat venyall of the proposition, or els ble a difinction, to theme how the argument map bee true, and how it may be falle, according as it is understander. The view benyalf. when of two propolitions in the argument, we benigh either the movolition at large, of the leverall, by thewing the fault to bee in

the

Fault in the matter.

the befinition, in the devillon, in the caules, or fame other place: mallance the buildent are reported a pricely be tooke Asthus.

SI had good cheere in fuch a mans house.

Ereobe is an boneft man. Dere the fault is in the Definition, for, if I monly goe about to befine an horrest man, every bodie would laugh me to femme if I wonto thus beffne him . That man, who focuer he be, that ma: hech mee good cheere at his house, is a very honest man : but I muff rather lay thus . What locuer be is, that both as he would be sone buto, and wrongeth no bodie, but liveth fill buightly. godly, and continently, the fame is an boneft man, or els not. For bertue is gotten by long practife and by well boing of many good thinges, not by making a good hinner, and therefore, the or ther aboue rehearled befinition, because it is not lawfull, nor as greeing with the rules of a befinition, is beterly to be benighed, this reason applied thereunto, that the definition is not lawfull. Rochichstanding, in taking of honest men, ever more the weals thieff are confidered, and therefore, thus and fuch like talke is commonly bles. D'f what opinion is luch a man' An honeft man furely, faythan otherifo, he will cate his meate, I warrant you, Gofpell prabe is none of these scrupulous consciences, he bath the Byble in ters, taken for his house, pemap besurertalke with him of the Sacrament whe good men. you will, and beisable to aunswere adomnia quare. Asthough whole Religion stoods in these pointes onely . I asked once a fellowe in Latine, if he could doe any thing in the Beriptures. whole learning I was then commaunded to eramine. De aun-Swered me thus . Etiam, possim fabulari de Sacramento, si placet. That is, pea fir, I can babble of the Sacrament if it pleale pou. Dea (Q I) Pary then you have enough, and I warrant you against all men, and fo bad him farewell, being welt instructed of his great worthines . Tremember of an other, and that no finall bird, which was better fearned then wife, and pet not to wel learned in beed, as he thoughthimfelf (in his owne opinion) wife, and bled an other more daungerous realon . For whereas it chauncen by occasion of talke , that one in his companie enveighed againft the faine many friend, speaking things nothing tothlome,

Good chere

and

Rage overthroweth reason.

Carters Sophiltrie.

and other wife then he would gladly heave withough not greatly milling the quithen, in reporting truth, he tooke the matter with hot, and like a freend fpake earneftp in his freendes caufe, teffi. fying for his honeftie, with most conflaunt werdes, and to perfwave him the better, he view this fore reason. Thousart to Glame (quoth he) to deprace fuch a manse aimacion : for by Goog his ther, he is a very honest man, for he is my fretfal fireno, I would thou houldest know it, and therfore, realeth prayling anish that, other came to part them, for thep fell coreaforing with armie ments, that were neither infinare, nor in moode, but floode in plaine buffers, which is a laborater that is not mentioned within the compane of this booke, and thereote buing erous, neither ran it be anopoed except one have alse predee by fome meanon in his hand, to beare of fuch beceipts, and fo faue himfelfe harmeleffel Some call fuch rough beating Carrers Sophiffrie, when the first reasoneth a matter by buffets, which the tongue Moulo prout by arguments. Again, for the veullions when it is not wel made, to is to be venped in like maner, the caufe the wed wife, and where commonly bles. Of what opinion is fuch a mont f iore, as thus!

Tuerpman is either wallfull or couetous. Cicero is a manalmon anoluture is indi

Ergo, Cicerois either wallfull or conerous. 100 810

This beutilion is not good, for many men offend in neither! but line moderatly, content with their owne, be it never fo little. Dozeouce, when no true caule is applied, but a falle realou for ged, pe may anopbe the vaunger by denying it, as thus.

Sponey makethunthuftes.

Ergo, money is naughe; loded not I, all nage of suffer Dea (q. 3) Were then port b.auch 10,000

Sfireburneth loules mid dad of das, nom la unien

ZErgo, what hall we voe with it. a miducol 38377 eid bier, which was verser learne kindle, and per not lo

Scharer brownech whole Cities. 3 31 as, 6330 m 63# Ergo, water is nothing profitable.

In allfuch arguments, the true caufe is omitted, and a counconfect cante vied. Far, neither money, nor fire, nor pet water voe

harme

barme of them selves, but the naughtinesse of nature, which ubustath them, and the negligence of man, which softeeth not to them is the very true cause of their cuell boing: and pet in weightie matters, such fond reasons have been vied, as so, the reading of Gods words of the temporal laws at this day, in this our Realmeto bee free Rhetorike.

Téporal laws

A distinction must be vied, when any worde is boubtfull, and

may be taken dinertly. As thus.

Some healeth licke folke.

Ergo, it is very good,

hearbe, as it lignifieth the space, which is authoure, day, or yeare. A freend of myne was called Harris: one not well knowing his name, called him Harrisonne. I denigh the sonne (q he) not meaning the second person in Trinitie, but the addition of this more (sonne.)

A learned man a Philition (some knowe whom I meane) ha A Philippi uing at a certaine time a coate of Cleluet, that was much worne, and bare at the breast, being then also poore withall, and having a thin purse, litting at a table, a laying his hand upon his breast, sayd thus merely to his freend: Aleli (quoth he) sor all this hard world, at the world I am thus much worth, even in bare Cleluet. The same man afterward, sitting at a table, not having clowe roume, but being troubled, and his coate somewhat arated, which was dressed of the Shiermans, not past two or three daies before, sayd merely: A pray you my masters, bee good to my coate, sor I promuse you, within these two or three daies, it hath scapte a scouring.

A poung man of Cambridge, Canbing in a Galerie over the Ayong man, water, and looking on his Booke, having the water on the one of Cambrige. five, and a garden on the other ude, wherin (asit chaunced then) were divers maidens of the towns, for it was about Galler, at what tyme maides gadded abroade; after they had taken their Waker, as they call it) he being thus befet, one of his fellowes being abroade, and feeing him there, bad him come over to him.

5,i,

De

paid

the univered, I cannot come. The other demannded why: Prince (phe) because I am compassed with fire and water. Peaning the mainens to bee fire, and a provocation to lust, burning worse then fire; and so all good Aucthors have view this worde fire. As Terence. Accede adignem hunc, iam calesces plus sais. Come to this fire, saith Parmeno to Phedria, meaning Thais the Partot, and poulh ilde as hot as coales, by and by. Therefore, where such speach is view, it is alwaies called in Latine, Meraphora. That is to say, a turning from the proper signification to that which is not proper, wherein the old Philosophers have wonderfully creciled, as Diogenes, Socrates, and in our time, Sir Thomas More, a man so, his wit, very singular.

Fault in the making of an argument.

was identify

the fault that is in the forme, or maner of making, as we call it, may bee diffolued, when were thewe that the conclusion, is not well proved by the former propositions, and that the argument, is either not well made, in figure or in moode, or in both: for of true thinges, none other thing can be concluded but trueth, if the bue forme of concluding be observed, and the full placing or setting of the patts or termes, called in Latine, termini, as pe heard before, be truely kept, as the rules before have taught. Not with standing of falle propositions, and budoubted trueth may well enough be concluded, as thus.

Common weale.

Buery execution done by a lawe is finne.

Ergo every execucion bone by a lame, may be lufter red in a Common weale.

The two first propositions are manifestly falle, and petthe conclusion is very true. So that pe may see, after two falle propositions, a true conclusion may followe, and not convery wise, of two true propositions, a falle conclusion can be made. For as we say in Latine. Ex very nil nift verum sequitur, that is to say, of true things, nothing both followe but trueth. Therefore, when the conclusion seemeth not good, pe may suffly suspect the other two propositions, although they seeme never so true, so, mosubetedly, the fault is either in the cuil knitting (when the argument is not in his mood and figure accordingly) or els in the confoun-

ding

Ding of wordes either cuill placed, or not well applied, or els in the poubtfulnelle of some worde.

Callryot is an offence. Do couetoulnelle is root.

Ergo,no couetoninelle is any offence.

Thus we fee a falle conclution, made of two bndoubted true movolitions, and pet I lapo before, of true lapings nothing both followe but onelp trueth. But abide, pe muft examine this argument with the rules , and then pe thall fee, that the fault is in the forme, or maner of making an argument. For it is in no moode in the first figure, althought be an argument of the first figure.

Sometime the fault is only in the matter, and not in the mas Fault in the ner of making an argument, whereof there are vivers examples matter of an aboue rehearled. Sometimes the fault is both in the matter and

in the maner of making an argument, as thus.

The earth is profitable and caufeth much pleatie.

All men are in the earth.

Ergo, all men are profitable, & caufeth much plentie. an Afint,it is in no figure, becaufe the bubble repeate in the first proposition, is the lublaunce of the earth, and in the fecond propedicion, is the being in the earth, and to there bee fower termes in the two propolitions ? Againe, it is in no moode, because the first proposition in the first figure, is not bniverfal. And this map fuffice, which betherto I have rehearled for the folution of an argument, for afmuch as he that can beuibe, befine, and make his argument in moove and figure, according to the rules before mentioned and biligently marke boubtfull worbes : thall fone efpiethe faultes in an cuill argument, foralmuch as it cannot of ther wife be, but that he which knowerh the beft, that eafely indge and without bifficultie efpiethe worft.

and nowche rather to belight the Reader, I will ad here certaine wittie que tions and argumets, belieb can harvly be anop-Ded, being very pleafant, therfore not on worthie to be knowne.

4113

They are called trapping arguments, becaufe fe we that aun. Trapping arfwered unto them, can anoybe Dannger, and thus they are named guments. in Araunge wordes.

Ziy.

Boder sall

ding or the

sing againg

-ugu anga

Cracodilites .. ale thus redis assect to water Antistrephon. Ceratine. Alistaton. Cacofistaton. P [endomenos.

Crocodilites, the Serpents guile.

Rocodilites, is such a kinve of subtiltie, that when me haue graunted a thing to our aduerfarie, being af her before what he will fay: the fame turneth to eur harme aftermard, and caufeth an inconventencie thereupon to enfue. Aucthours doe feigne chat

the boubefulne

Crocodile

the Crocodile beeing a Monffer in Egipt, viv cake a womans childe from her, and fpake with the mother in this wife: woman! I will give thee thy childe againe, if thou wilt fay trueth to me, and tell me affuredly, whether I will give ther thy child agains or no: She aunsweren, I know affurenty, thou wift not give me un childe againe, and therefore it is reason I have my thilde as againe, because I have sapo trueth. May say the Crocodite. will not give thee thy childe agains, because thou mapst beseene to have lapo trueth : leaft that if A give theo thy chilor againe, thou Couloeft baue made a lpe: neither per would I baue given thee the chile again, if thou handelt laps other wife, because then thou handelt not lavo trueth. And bereof this argument bath his name, called Crocodilites. Motwichstanding, Lucian telleth this sale after an other fort, and maketh Chrisippusto afke an other man, what he would fap, in case he hould be asked a question of the Crocodile, as I have before rehearled. et tadt tud, re il. al et al.

The rebounding or turming againe of an argument. Pithagoras and his fcho. Per Enathlus.

Antistrephon de sitturiffic medtice ou. Ntistrephon is nothing els, then to turne a manufaping into his owne necke againe, and to make that which hee bringeth for his owne purpole, to ferue for our purpole, in Latine it may be called Innersio . Aulus Gellius hath a notable eraniple of Pithagoras, anoble Sophift, and Euathlus Scholer to the fame Pithagoras. This Enathlus was a very pong man,

and glad to learne Cloquence, and to plead caufes in the Commune place. This pong man therefore, confidering Pithagoras to be a lingular man in this behalfe, and a meete Schoolemafter for his purpole, velired to bee his Scholer, and promifed to give bim a great fomme of money for his paines, euen as much as he mould alke, and gave him byon a greement halfe in hand before he learned, and couchaunted thereupon, that he thould have the other halfe, euen at the firft day that be flood at Barre, a by pleabing, got the over hand in indgemet of his adnerlary. After this, when he had been a good while Pithagoras Scholer, and moffted very much in the lawe, and pet not withfanding, came not to the Barre, but fill thifted him of, and tracted the time (of like because he would not pay that residue of his money) Pithagoras taketh aduilement, as be himfelfe thought, very fubtlely, a charmed him with his promife, having an action of bebt against him, and therefore he called him to the lame. Where, when he had him before the Judges, he beginneth his tale in this wife.

Dere I have thee now (layth Pithagoras) and learnetherfore Pithagoras tootilb fellow as thou art, and marke this point for thy learning: reason to his whether the judgement be given with the or against thee, I shal scholer. Baue inp money enery grote of it . If thou art caft in the lame, I have worne by pertue of the law: if thou art not caft, but getteff the overhand, by inogement of thefe men, pet must I have it netiertheleffe, because our bargaine was so made, when I first began to teach thee. Enathlus hearing this, auniwered as pethall Enathlus anheare. I could eafely auspe this your crooked subteltie, and bee fwere to his without all baunger, if I would not fand at the Barre my felfe, mafter, but get some advocate for me: for by such meanes, you could not charge me with any bebt, colibering I my felf pleaded no caufe. Potwithftanding, Ilike it better a thouland fold, that I my felf am here perfonally, and fpeake in mine owne cause : feeing that not only, I wil get the overhand of you in this our matter, where by I thatbe discharged of debt, but also even in this argument I will turne pour owne wordes into pour owne necke againe, and fo triumph both waies. And therefore learne you againe, as wife as pe are, and marke this point for your learning, whether the 3.iij. induce.

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ake tini of Cuppe.

The Arte of Logike.

inverement be given with you, or against you, I that faue my me. nep every groat of it. For if you be call in the Law, I have won by pertue of the Lawe, and fo I owe you nothing. If you be not caff, but get the ouerhand of me , by the inogement of thefe men: then according to my bargaine, I hall pay you nothing, because I have not gotten the ouerhand in judgement. The Judges feeing the matter fo boubtfull, and fo hard to betermine for either partie: fearing to boe amille, left the matter raw without inoge. ment for that tyme, and beferred the fame to an other feafon, Thus pe fee that the yong man being the Scholer, gaue his mafer a boane to gname, and bethim with his owne rod, which the malter had made for his Scholers taile.

Aristophanes

There is in Aritophanes a wonderfull metie talke betwirt the father and the fonne, which ferueth wel for this purpole. For where as the fonne had beaten his father, contrary to all order and honeftie : pet notwithfanding, the fonne thought he had as good authoritie to beate his father, if he bid amille, as the father had to beate him. And therefore he fard, wherefore thould my far ther beate me this father mabe anlwere. Mary (g be) becaufe 3 love thee, and would thou houldelf to wel. Dary therfore quoth pain of thame the fonne) will I beate thee to, because I loue thee also good fas ther, and would thou thoulbest doe well: with that laye on fire. kes furely, till he made his father graunt p it was as lawfull for the fonne to beate his father, as for the father to beate his fonne.

Ceratina.

A good fonne

Horned arguments.

Eratina argumentationes, are called horned arguments, the which are fo baungerous to aunswere buto, for both parts propouned, that it will be hard to escape a fople. E. nen as when pe fee a Bull, and would catch him by the bornes, ve fee asmuch baunger in the one home, as in the other, and so you feare to take him on either libe. In like cafe, when thefe homed arguments are propouned, a man bueth can tel what to answere. As we reade in the Bofpel of Mathewe, the rrif. Chapter, when the Pharifies die fend their Disciples (which die metende holis nelle, and beare a face of true Religion) to take Chuft in a fnare. And therefore, first they came, giving him a name of authoritie, ans

Pharifies . fought to take Christin a trippe.

and called him mafter, flatteringly, as though be might freake his minde freely to them, because there was none but his Schol lers, and fuch as fought unfeignedly to bee edified in the trueth feconoly, they praise him for his goodnes, that he is true in al his pealings, and pleth no diffimulation : and againe they lap, that not onely be is true, but allo teacheth the way of trueth, and then thus they begin to question with him, and to feele his mind what he will fap (for truely they thought to take him in a trappe, whether he belo his yeace, or fpake and therfore they fapo, Sir, map me lawfully pay tribute to Cafar of no: De how think you, both it fand with Gods worde, that we may pay or no & Dere Chill mas befet two wates. First, it was baungerous for him, to hold his peace: for then he might feeme by fo boing, to have refpect to the person of men, & for feare, not open the truth in such a weightie matter, and fo fraine the glorie of God. Dfthe other part, if be hould answere, it were a daungerous pece of worke in like maner: for thep thought he would either fpeake on Cafars live , and allowe paping of tribute, and lo incurre the hatred of all the people, whereby they might boldly afterward put him to beath : or els they thought be would fpeake against Cafar, and fo he should commit treason, and bee apprehended therebpon as a traytour. Christes aus But Jelus knowing their naughtie purpole, and plainly feepna fwere. where about they went, vilappointed them of their will, that thei could take none aduauntage of him at all. And therefore he faid, because he would publish their falshood, what tempt you me, ve hovocrites' Sheweme the copie of the tribute. And they tooke him a penie, and he fapo unto them: whole is this Image and fuperfeription : They fape unto him, Cafars. Then fapo he, giue therfore wato Cafar the things which are Cafars, and buto God. those things which are Gods. Chaift of not at the first, whe they propouned their question unto him, plainty fay, give unto Cafar the things which are Cafars, but whe he had af ken them, whose copne it was, and that they by their owne confession, had graunted it to bee Cafars, wherebythey bare witnesse of themselves, that thei were lubiect to Cafar: he fait, foralmuch as pou graunt pour felues, up the bertue of this corne to be tributaries, pap on

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RESIDE OF

The Arte of Logike.

Gods name to Cafar, the things that partame to Cafar, and but to Geo, thole things that are Gods.

Fuill arguments, that make aswell against one, as with one. Cacofistata.

Cacofistata are such argumets, that being proponed betwene two persons, they serve as well for the one part, as the other, as thus. You must sorgive him, because he is but a child: no Marie, therfore will I beate him, because he is but a child. Or thus. This man should not bee sudged to dre, by any temporall lawe, because he is a Priest, pes Parie, therfore should be be adjudged to dre, because he is a Priest, and hath offended, which should have given good example to other of welliving. Alas saith one, it is pitte such a mas should be hanged, considering he is a gentleman. And why not gentlemen, as well as other poore men, if they describe it; Yea, why not they rather then any other, if they more describe it then any other.

Absurde rea-

Asistaca.

A Sistaca are such arguments, as are impossible to be true, as when a chilo of two yeres old, thousand be accused of adultrie, as though it were like, that he could offend in such filthinesse, of els thus, if one say, he holdeth his peace, and yet both speake stil.

Vncertaine zeasoning.

Tis is nothing els, but when one goeth about to proue a thing, and maketh that which thould proue, to bee as uncertaine, as a thing which is proued, as thus. In Purgastopic sinnes are forgiven, by vertue of the Wasse, Ergo, were must say Wasse still. Whereas I thinke there is no godly wise man, but doubteth asmuch that Purgatopic is, as he may justly say, that the Wasse saueth no man.

Pseudomenos.

Alefing.

This is called a lying argument, for what locuter ye shall say, inust needes say amisse. Epimenides a man borne in Crete, is sayd that the people borne in Crete, were lyers, sayd he true or no. If ye say that he sayd trueth, I may well say that cannot bee well says: so, if the people in Crete be lyers, then lied Epimenines, and so his saying cannot be true, because he was a mathere borne, and one of Crete, and sayd they were lyers. Again, if ye

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home that the people there be noe liers, then Epimonides Cant trueth, euen when he layd, the people of Creto are liera because and od he himself was a man of Crete. But this subtilite is thus anoybed, if ye will fay, that where as mention is made of the people. in Crete, vet all are not comprehensed buder the laine, neither is the propolition universall, but indefinite, that is to say, not conprehending all, but rertaine, as thus. The people of Crete ate liers, trueth it is, that many of them be liers, and per Epimens. des may be ercepted, and be a true man of his word not withff an-Ding . As alfo he that was warned in his fleepe, not to give cre- One warned dite to any breames, bid not thinke that dreame baine, although dreames. he jubaro many other to be little efteemed, and finall beebe to be given to them. If or by this dreame, he mas marned not to belove areacly other dreames, and yet not with tanding, he was warned to believe this dreams. thin to talke a cifourt of thair th

Dat which A graver marche first fetting forth of this booke, the fame request make I now in correction of the fame. The live of al month infavourable belpe to Support mp meaknesse, or acthe least to give me none enil report for my well meaning our then I hall thinks my felf fufficiently remarked. But if offence fould breede, through las bour inffeined, a no fanour gotten, inhen gentlenelle had been of fered it had been as good (in my mind) to play and lofe nothing. as to take paines, a lofe all. But mp truft being flaied byon the houefla godly affected, I have travailed without feare, boying welly my boings that be taken without blame. And therfore this obteined, I hal befire al men, for the love of God, to embrace the tructh, & not to weathernfelues to any opinio, without forme flay. of fure foundation of Goog tructh. And where as God is the authour of peace a concord, and love them, that buferguebly gail be pon him in truethe I hall barrely map to God that all mae map bram after one line, and feeke one buiforme and found poctrine, to the praise of God, and the comfort of our foules and because feme heades are very bold to enter farther, then witte can reach, or els haue a mynde vainly to question, of thinges not needfull: I thought it not a nulle, toigt foord here Aristotles mynde, as Aa.f. couching

The Arte of Dogike! 88 Forer chings touchien things that thould not be brought in questo. There be not to be exa foure things (faith he) which thould not be cramined by reason.

And the no man ought to argue of these things, wherein if amined by rea-1. np one put doubt, be beferucth punishmet, As to reason whether there be a God or no. And therfore, Tullie faith very well, it is a wicked fan burrolly cultome, to bilpute, or talke against Goo, either in eatnett oppet in fport. Againe, it is a fonomelle, to reafon of thole things, which our feces imoge to be true. As co know by realon, whether fire be hot, or no. The which were madnette to afke, and furely, if any one thould reafon with me, I would in. bio him put his finger in it. Thirdlp, it is enill to reason of those things, which cannot be knowne by man's wit. As to know tohat God the father is in person, what the holie Choff is, how they lic and are placed in heaven, or of what making the foule of man is, Fourthly, to talke & diffute of thole thinges, which are biboub-

tedly true. As in Arithmedique, three of three are lite. In Philofoulie. The whole is greater then the part. In which matters, to moue any earnest quellion, of to bould onermuch inchinges nothing vaubtlut, were either flarke madnelle, or ely plaine toolilhnelle. Oberetoje I willy of Goo, that all our realoning, mucht be faltened buon fuch matters, as are nevellarie, both for the hearer to learne, and allo good, for the goody realoner to ceath. Wiljerin though I have vous nothing fo well implette, as my good will was thereunto, per I trull all bonelt hearts wil tellike with me, that I have most earneftly minded the glorie of God, and the fetting forth of his holy name throughout the whole course of this mp ruve and fimple Booke. The which once vone and knowne. I hope the genele Reaver, will beare with me in other thinges. and rather helpe me then hate me, when I feeke to helpe all and

burt none. I afke in remaro, but louing reporte, for incel faunt labour : the one is ealle for all men to graunt, the other was bulle for me to compalle. Thus I live in hope, pea I hope wel: for tho-

rome hope, beliolo I trauaile.

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